

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

CONFUSION WORSE CONFOUNDED.

IF the bishops are not at their wits' end it must be because the domain of their reason is of considerably larger dimensions than profane critics suppose. The serpent defies the efforts of the charmer. The ghost of Ritualism will not be laid by all the arts which apostolical succession and State-craft combined can teach. Their right reverend lordships have tried coaxing and threatening, mild platitudes and drastic legislation. On the principle that like cures like, they have endeavoured to meet sacerdotal pretensions with sacerdotal powers of dispensation; but all in vain. The mischief stalks abroad unabashed and unabated. The frightened Evangelicals, clinging to their lordships' skirts, implore their spiritual fathers "to restrain the evil and secure obedience." "It is manifest," they say, in a recent memorial addressed to the Archbishop of Canterbury, "that in this unparalleled crisis in the Church very decisive action is required." But, somehow, all spells seem to fail, and the edge of every weapon is turned. The unworldly simplicity which saw in Mr. Ridesdale's clever manoeuvre a dutiful submission to his spiritual father in God received a heavy blow and great discouragement when it was found that all the cumbrous proceedings against Mr. Dale, of St. Vedast's, in the City, were quashed at the moment of their triumphant success by an oversight as to the letter of the law. A cold shudder, not unlike that which was felt when the Orton case was reopened by a second trial, ran through all ecclesiastical circles when it was discovered that through a merely technical error the Hatcham scenes might have to be gone through once more; and the *Pall Mall Gazette*, with a wild shriek of despair, calls upon Nonconformists to come to the rescue, that, if the Church is to be disestablished, at least it may not be turned loose into the world before the sting of priestcraft is extracted.

The most recent phenomenon in the troubled scene is the correspondence just published in the *Times* between the Archbishop of Canterbury and the Rev. Mr. Tooth. The archbishop, apparently much comforted and encouraged by the effects of his amiability and his capacity for being all things to all men in the case of Mr. Ridesdale, resolved to try his personal blandishments upon the irreconcilable martyr of

Hatcham. The interval between the enthronement of the new Bishop of St. Albans, and the consecration of the Bishop-designate of Rochester, has thrown the charge of the latter diocese temporarily upon the Primate. He therefore wrote to Mr. Tooth requesting an interview. What took place at that interview we are not expressly told; but it appears clear from the succeeding correspondence that the archbishop, true to his previous policy of an effusive tenderness for the Ritualistic conscience, referred the recalcitrant clergyman to certain proceedings of Convocation ten years ago, as furnishing just the authoritative Church law which Mr. Tooth professed to desiderate. Mr. Tooth went home prepared to follow Captain Cuttle's well-known advice, "when found make a note on." He searched the records of Convocation, but, alas! he searched in vain. He appears to have occupied a whole week in this fruitless study, for it was not until the end of that period that he wrote to the archbishop lamenting his inability to discover any "Canon, Constitution, or Ordinance Provincial, or other Synodical Act," of such purport as his grace had been pleased to communicate. The real fact is that in February, 1867, the bishops passed an informal resolution announcing their judgment "that no alterations from long-sanctioned and usual ritual ought to be made in our churches until the sanction of the bishop of the diocese has been obtained thereto." With this resolution the Lower House concurred. But such a resolution, it would appear, did not in the least degree answer to the formal sanction required by Mr. Tooth. It is the boast of Ritualism, that it follows Apostolical authority in requiring all things to be done decently and in order. Mr. Tooth was, indeed, prepared to defer to Convocation; but a mere resolution like this was no more a "Canon, Constitution, Ordinance Provincial, or other Synodical Act," than a resolution concurred in by Lords and Commons is an Act of Parliament. The reply of the Archbishop shows a disposition to hesitate whether his correspondent were more obtuse or perverse. In either case he was doubtless well aware that all reasoning would be thrown away; but as he was now addressing the public rather than Mr. Tooth, he took the pains to prove, with almost needless elaboration, that Convocation is entirely incapable of producing such Canon, Constitution, Ordinance Provincial, or other Synodical Act as is desired, unless by express authority of the Crown. He urges that Convocation did all it possibly could, apart from the empowering sanction of the secular authority. He pleads that Mr. Tooth ought to be the very last man to allege the absence of this civil sanction as a defect in ecclesiastical procedure. But Mr. Tooth was not to be moved. In his rejoinder, he intimated that nothing indeed could be of less consequence to him than the civil authority, and that if Convocation had really promulgated any Canon, Constitution, Ordinance Provincial, or Synodical Act, without waiting for the Queen's licence, no one would have been more ready than he to welcome such an unconstitutional action. But the fact was that Convocation had done nothing of the kind; and Mr. Tooth was quite unable to pay any attention to a mere resolution. Then followed another long letter from the archbishop, which added nothing to the question in dispute, although it did much to exhibit his

patience and perseverance to the public in a favourable light. It had one effect, however. It drew from Mr. Tooth a more distinct enunciation of his position than he had yet given. "The Church of England," he says, "by the Synodical Act of her Convocation in 1661, adopted a particular order of ritual which I, at my ordination, pledged myself to obey, and your grace does not show me, and I cannot discover any Ordinance Provincial, or Synodical Act, repealing that order of ritual or dispensing with obedience to it."

After this there was nothing more to be said. The archbishop merely intimated his conviction that Mr. Tooth was a very self-willed person, and his intention to publish the correspondence. Mr. Tooth retorted that nothing could be more welcome to him than publicity, and that "he did not care to defend himself from a charge of wilfulness, which could not be maintained by any authority beyond his grace's statement." With this interchange of compliments the correspondence terminated. This is what we are come to by our perseverance in maintaining an anachronism. The whimsies of a foolish sentimentalist are magnified into a national question, and disobedience to law is elevated to a religious virtue.

CURIOSITIES IN ECCLESIASTICAL STATISTICS.

THE publication of Mr. Frederick Martin's work on the "Revenues on the Established Church" has created an unusual flutter in the ecclesiastical dovecots. The information contained in it is not particularly new, but it has been somewhat difficult to get the facts fully before the public. Mr. Martin has secured that; and although, as he himself frankly anticipated, some errors of detail may be found in the book, it will be impossible to shake his general conclusions. The volume has, however, been attacked by Churchmen on all sides; and in so doing they have, we think, made a profound mistake. They have done their work too soon, and without sufficient investigation and inquiry. To write competently upon the subject of the ecclesiastical revenues, a man should be the master of thousands of pages of blue-books and returns. The critics who have attacked Mr. Martin's figures have apparently undertaken the task without any study at all. We will give one or two illustrations of the kind of criticism which Mr. Martin's work has received.

The author gives a rather detailed history of the cathedral establishments, in the course of which he states that the deans and chapters hold 68,838 acres of land, and that, besides the salaries of dignitaries, these establishments possess an income of about 130,000*l.*, but what is the criticism upon this? Canon Browne, writing to the *Spectator*, denies that deans and chapters hold any land, for all their property has been transferred; while the *National Church* says, also, "Mr. Martin credits the deans, &c., with the possession of 68,838 acres, and the Ecclesiastical Commissions with 149,882 acres in addition. But as the deans possess no landed property, and their lands are in the hands of the Ecclesiastical Commissioners, the lands placed to the credit of the Deans are contained in those assigned to the Commissioners." We think we can show that these statements are totally unfounded.

Mr. Martin's authority for his figures is the "Returns of Owners of Land, 1873," known as the new Domesday Book. That return is made on official authority. Every detail given by Mr. Martin is based on that authority—the valuation lists which are made out for the purpose of rating in every parish. If these writers were to ask the deans or the Ecclesiastical Commissioners whether Mr. Martin was right, they would unquestionably say yes—for they hold the property, and derive a portion of their revenues from it.

The mistake of the critics referred to is owing to the erroneous supposition that all the cathedral chapters have assigned their landed property to the Ecclesiastical Commissioners to be managed by them, whereas only some of them have done so. Since Mr. Martin's work was written the twenty-ninth report of the Commissioners has been issued, in which we find the following relating to the year preceding last November:—"Schemes have been passed by means of which the Dean and Chapter of the Cathedral Church of Lichfield, and the Sub-Chanters and Vicars Choral of the Cathedral Church of St. David's have transferred to the Commissioners (with certain exceptions) the property belonging to them respectively, in consideration of money payments, and the transfer in the case of the Dean and Chapter of Lichfield of certain property belonging to the Commissioners" (p. vi., vii.). Here, then, is an instance, certified under the seal of the Ecclesiastical Commissioners, in which a Dean and Chapter had not, until a few months ago, transferred their estates. Now if these exceedingly acute critics, who have, in their imagination, dispossessed these bodies of 60,000 acres of some of the best landed property in England, had cared to make search, they would have found that there are still cathedral bodies which manage their estates for themselves—respectfully declining the assistance of the Commissioners.

Let us follow up this subject. The last full return of cathedral revenues was made in 1851, when the average aggregate income was proved to be about £313,000. Of this return Mr. Martin has made copious use. But in 1863 (Paper 206) Mr. Cavendish Bentinck procured a return which Mr. Martin has not used—no doubt on account of its incompleteness. This also is a return of receipts and expenditure, but given sometimes only partially, sometimes in perplexing detail, and sometimes not at all. Nothing, for instance, could be briefer or on the whole, less satisfactory, than, when a statistician is endeavouring to compile a table of these revenues and to give their general results, to come across such entries as these:—

Diocese of Salisbury.—No return.
Diocese of St. David's.—No return.
Diocese of Worcester.—No return.

But, as we have said, some returns are full enough. That of Westminster is one, and the Dean and Chapter of Westminster still hold their own landed property and administer it themselves. From their accounts we find that their revenues, including balances, amounted in the years specified as follows:—

1861 . . . £60,894
1862 . . . £42,863
1873 . . . £50,565

Now, amongst these revenues we find in 1861, "This year's rents and arrears £12,002; this year's redeemed land tax, £778; this year's copyhold fines, £1,592; this year's leasehold fines, £38,407." There are similar receipts for every year, and yet Mr. Martin's critics say that the Deans and Chapters have no landed property! If, let us add, they will only study these figures, they will see how Mr. Martin finds that, besides salaries to dignitaries, the cathedrals have at least £130,000, or else they will have to prove that deans and canons misappropriate the revenues and make false returns.

We hope that in his next edition Mr. Martin will not only follow up his critics, but give some detailed illustrations as to the administration of church property—which although it would swell his work, would make it of more value. Very distinct attention for instance, might be called to the fact that the revenues of Westminster Abbey are about

1,000*l.* a week, and that Durham Cathedral exceeds even this, for the dean and chapter state that "the total receipts during the years 1861, 1862, and 1863 were 220,243*l.* (or at the rate of about 73,414*l.* a year)." Out of this, however, it should be stated that these revenues were charged to the extent of 76,674*l.* paid to the Ecclesiastical Commissioners, so that the average net expenditure proper to the cathedral itself was 47,856*l.* a year—or, again, nearly equal to 1,000*l.* a week. It may, perhaps, be questioned whether the money value of these sums is received.

Enough as to cathedrals. Take, next, glebes and parsonage-houses. Here there is no full information whatever to be obtained from official sources, and every writer has to make his own estimates. Mr. Martin says that it is a difficult subject, but he has drawn his conclusions from very wide data—data which others have evidently overlooked. He reckons that the capital value of each parsonage-house is 1,500*l.* He shows that in the diocese of Winchester 296 houses are certified to have cost 1,810*l.* for each house. He might have gone farther. In a return (No. 203) made by the Ecclesiastical Commissioners in 1864 we have a statement of sums expended "towards providing houses and residences." We take the following from this return:—

Aldborough . . .	£ 1,550	Dorworth . . .	£ 1,900
Alverston . . .	1,675	Hepburn . . .	1,956
Angle . . .	1,400	Latham . . .	1,900
Balton . . .	2,000	Macclesfield . . .	2,114
Bayston . . .	1,800	Windsor . . .	2,540
Bedminster . . .	1,500		

These are some of the highest amounts, but there are scores of such. There are also lower figures, but many of the items are obviously only for the additions and repairs to the houses. Is, therefore, Mr. Martin's estimate a very high one?

In regard to glebes the *Guardian* says that the estimates for both houses and glebes must be "cut down one half." But why? In the absence of complete official statistics, Mr. Martin has taken from the diocesan calendars of Worcester and Winchester the actual extent of glebe lands in these dioceses. He finds, as a matter of fact, that they average seventeen acres, and, like a careful statistician, he puts his average at less. But it is much too low. Larger data show this. The Bishop of Exeter, in his evidence before the Dilapidation Committee, stated that there were in his diocese 28,070 acres of glebe averaging 17. an acre. As there are 723 benefices in that diocese, we have thus thirty-eight acres to each benefice. The Norwich diocesan calendar gives returns for 811 benefices, and an average of thirty-two acres per benefice. This is a sufficient reply to the critics.

We need not—at least this week—extend our investigations further. Enough, we think, has been shown to substantiate the accuracy of Mr. Martin. To supply a full and detailed vindication would take up too much of our space. We can only say that, so far as our examination has extended, all the criticisms upon this work may be shown to be about as worthless as those to which we have referred.

CLERICAL FELLOWSHIPS.

On Friday last Lord Granville made another attempt in the House of Lords to secure the abolition, or at least, great reduction, of clerical fellowships in the Universities. Of course he did not succeed, though he mustered the respectable minority of 69, including one bishop. On a preceding occasion several members of the Episcopal Bench had indicated either by speech or vote that the invidious arrangement against which the noble earl protested could not be defended. And though the Bishop of London on Friday spoke with some doubt as to the advantage of maintaining it, the archbishops could not be induced to follow up their liberal course in respect to the Bursals question, and Lord Granville's amendment was rejected by a majority of thirty-four. The matter now remains in the hands of the commissioners. It was contended by members of the Government that they ought not to be shackled on such a subject; that it was monstrous to distrust them; and that implicit confidence should be placed in their judgment. It is possible that as regards Cambridge the commissioners will propose some considerable change in the present injurious system. But if

the two commissions act in the spirit of the remarks made by Lords Salisbury and Carnarvon, there is not much hope that they will initiate any such reforms. The Secretary for India spoke as though the present system could not be improved upon, and as if the maintenance of clerical fellowships was a valuable safeguard of religious teaching in the Universities. His colleague, the Secretary for the Colonies, it will be observed, denied that the Universities had ceased to be ecclesiastical bodies. "They were," he said, "still bound up with the Church of England, although perfectly open to Dissenters." This is certainly a strange definition, after the passing of an Act of Parliament, the primary object of which was to make the Universities national institutions. And, if such are the views of the Government—if the other members of the Cabinet agree with Lord Carnarvon that the weight of argument is in favour of the retention of clerical fellowships—we can only expect that their influence will be used to keep these seats of learning as sectarian as they are at present, in order that they may continue to be "bound up with the Church of England."

DISSENTING DISABILITIES IN THE RURAL DISTRICTS.

In a recent number we quoted from the *Liberator* the case of Mr. Toller, of Winford Farm, Waterbeach—the main features of which were (1) that the authorities of St. John's College, Cambridge, refused to complete a bargain for the purchase of a piece of land because it was intended to build upon it a house for a Baptist minister, and (2) that the authorities of St. Thomas's Hospital refused to let him have the unexpired lease of a farm at Cherry Hinton (though he was the highest bidder), because he was a Nonconformist. The article having been copied into the *Daily News*, the parties thus charged with intolerance have felt it necessary to put in a defence.

The first is Dr. Bateson, the Master of St. John's College, Cambridge, who says that the Bursar thought the land was wanted for a school board (of which the Vicar is chairman), and that when Mr. Toller's cheque was forwarded through the vicar, the Bursar asked in what capacity Mr. Toller was acting. When it now became known that Mr. Toller wished to acquire the land as a site for a Baptist minister's house, the college declined to continue the negotiation on the ground "that the proposal for the purchase of the land would not have been entertained at all had it not been supposed that it was needed by a public body for the purpose of education." To this "the Vicar of Waterbeach"—who has proved such a liberal-minded friend of Mr. Toller—replies:—

I did not ask the college to sell the land as "Chairman of the School Board"; nor was anything more remote from my intention than the effort to obtain the consent of the college to sell the land to Mr. Toller under false pretences. Had I known that it was the rule of St. John's College to part with land only when "needed by a public body for the purposes of education," I should not have attempted to oblige a very useful and worthy parishioner by endeavouring to obtain for him as a site for a minister's house the piece of land in question.

In respect to the second case—that of the farm lease—Sir Francis Hicks, the treasurer of St. Thomas's Hospital, declares the charge to be unfounded. His explanation is as follows:—

Mr. Toller was one of several negotiating with the holder of a farm lease from this hospital. It was distinctly intimated to him by me (in reply to an inquiry before any proposal of transfer by the outgoing tenant was formally made to the governors) that no objection had been made, and my letter implied that none would be made, to his son as being the son of a Nonconformist. It is not the custom of the governors of this hospital to consider questions of Churchmanship or Nonconformity in selecting tenants for their properties, and I can unreservedly say that in sanctioning in this instance a transfer of the lease to a new occupier of the farm, the Churchmanship or Nonconformity of the proposed tenant was neither known nor considered.

The following letter from Mr. Toller himself to ourselves completes the case at present:—

To the Editor of the *Nonconformist*.

DEAR SIR.—May I give some light on the above subject? The Bursar of St. John's College considered he was selling for the purpose of building a school at Waterbeach. I am a member of the board, and am quite sure the property of the above college was never brought before us, neither is there any resolution to that effect on the minute-book. The secretary may have written on his own responsibility unknown to myself. Eighteen months afterwards (the school having been built in the meantime) the vicar writes for me asking if they will sell the piece of land (about two roods) for 150*l.* They agree to do so, accept the deposit, then write again, asking what Mr. Toller wanted the land for. If they knew, why did they ask? Upon being told, to build a minister's house, they

refused to complete the purchase, and returned my cheque.

The St. Thomas's Hospital affair may be briefly explained. Mr. Emson, of Cherry Hinton, being anxious to dispose of his lease, writes me to go over his farm and make him an offer (others being invited to do the same), with the intimation that the highest offer would be accepted. Shortly afterwards Mr. Emson said, in the Cambridge Corn Exchange, to me, in the presence of two gentlemen, "I have seen the treasurer, who refuses to accept you, because you are a Dissenter, and that your getting on very well with the vicar of Waterbeach does not prove you would do so with the vicar of Cherry Hinton." Further, Mr. Emson also said, "I am very sorry this should be so, as it would have been to my interest to have sold the lease to you"—meaning I had made the highest offer. The land surveyor of the hospital, who was very courteous and frank, did say, in the presence of my son, "If I write the treasurer on your behalf, you mean to say you will do nothing to harm the Church of England."

The public can form its own opinion.

I am, Sir, yours truly,
JAMES TOLLER.

Winfold Farm, Waterbeach, July 13, 1877.

So far as appears from this correspondence, neither the Master of St. John's College, nor the Treasurer of St. Thomas's Hospital, have vindicated themselves from the charge of intolerance. The facts as stated respectively by themselves and by Mr. Toller are at variance, and we doubt not our readers will, as Mr. Toller says, form their own conclusions on the subject.

THE BURIALS QUESTION.

In the House of Commons on Thursday, Mr. Osborne Morgan, in reply to a question from Mr. H. Vivian, said he had been most anxious to bring on his motion, particularly now that so much additional light had been thrown on the question of burials by the returns which had been placed in the hands of hon. members. But the competition for places on Tuesdays and Fridays had been so keen that the first day he could obtain was Tuesday next, and then six hon. members had precedence. He had hoped, thanks to the kindness of some hon. gentlemen who had precedence of him, that he should be able to bring the subject before the House on Tuesday next, but in that hope he was disappointed. He was, therefore, compelled to withdraw his motion simply because there was not the slightest chance of bringing it on. But he begged to give notice that he would take the earliest opportunity next session of bringing the whole subject before the House.

We understand (says *Mayfair*) that Mr. Osborne Morgan and his supporters, becoming every day more sensible of the difficulties placed in their way, have of late been turning their attention to a question which has hitherto been somewhat overlooked in the burials controversy—viz., whether, as the law stands at present, the incumbent has power to prevent the performance of such a service as they seek to legalise. By the 23rd and 24th Vict., c. 32, the jurisdiction of the ecclesiastical courts in suits against brawling was taken away, and in lieu thereof it was enacted that "any person who shall be guilty of riotous, violent, or indiscreet behaviour in any cathedral church, parish or district church, or in any chapel of any religious denomination, or in any churchyard or burial-ground, or who shall molest, let, or disturb, vex or trouble, or by any other unlawful means disquiet or misuse any clergyman in holy orders, ministering or celebrating any sacrament or any Divine service, rite, or office, in any cathedral church, &c., or in any churchyard or burial-ground, shall, on conviction before two justices of the peace, be liable to a fine not exceeding 5*l.*, or to imprisonment for any term not exceeding two months." Now unless a person performing "a Christian and orderly service" can be said to be guilty of riotous, violent, or indecent behaviour, it seems difficult to see how criminal proceedings could be taken against the person performing such a service. The only remedy of the incumbent, in such a case, would seem to be the civil remedy of an action of trespass; but, to say nothing of the improbability of his recovering more than a farthing damages in such an action, it may be said to be at least doubtful whether the entry of the friends of the deceased into the churchyard, being clearly for a lawful purpose, namely, the interment of the deceased, would render them liable to an action of trespass, unless they committed an act *per se* unlawful, which the performance of a "Christian and orderly service" would clearly not be. Add to this that the right to read the burial-service over the deceased is not, as is often assumed, the right of the clergyman, but the right of the parishioner, and without pronouncing any final opinion on the subject, we think we have said enough to show that the position of the clergy in this matter, even as the law now stands, is by no means so secure as the 12,900 clergymen who signed the declaration against Lord Harrowby's clause would seem to imagine.

[Without giving an opinion on the above point, there is another arising out of it of no little interest. If it be at all doubtful whether a burial service other than that of the Church of England could be conducted in spite of the incumbent, it seems to us that such a service could take place

with his consent. What is to prevent? Clergymen are subject to the Church Discipline Act, and could be proceeded against if they were themselves to use any but the authorised service. But to admit a Dissenter to perform his own service would hardly make the incumbent legally liable, and so far as we can see no bishop could proceed against him. There are no doubt scores of Liberal clergymen who would cheerfully take this course if they could. Whether there are any singly or in combination who, seeing how much discredit is brought upon the Church by the present system, would boldly carry out the innovation, is more than we can say. If there are, their action would go far to necessitate the change suggested by Lord Harrowby.]

THE LORDS AND CLERICAL FELLOWSHIPS IN THE UNIVERSITIES.

The House of Lords went into committee on the Universities Bill on Friday evening. The clauses up to Clause 14 were agreed to with certain verbal amendments. On Clause 15 (provision for education, religion, &c.),

Earl GRANVILLE rose to move the addition of the words, that the commissioners

shall make or continue such provision as they think necessary for the purposes of religious instruction and worship in the University or college, and after making such provision they shall, as regards all University or college emoluments or offices, have regard to the insuring, and shall make such statutes as are necessary for the insuring, the same being conferred according to personal merit and fitness, and (except in so far as is requisite for the purpose of religious instruction and worship) none of the tests, conditions, or obligations referred to in the third section of the Universities Tests Act, 1871, or in the provisions thereto, shall be imposed or continued as part of the conditions of eligibility to or of tenure of any University or college emolument or office.

This amendment, the noble lord observed, was the same as that which he proposed last year, and which was rejected. The numbers of the division on that occasion, however, compared with the normal majority which generally supported the Government, showed that this proposal was not viewed with great disfavour by the House, and although the noble marquis (Salisbury) who then had, as now, charge of the bill, took high ground in objecting to the whole of the proposal to remove clerical restrictions, he carried at a subsequent stage of the bill an amendment which he claimed to be considered as a partial concession to his (Earl Granville) views. The statistics connected with the clerical fellowships were somewhat complicated as regarded both Universities, and he should not refer to them further than was necessary to explain his case. His lordship then gave the statistics which are substantially the same as those quoted in our report of the debate in the House of Commons on the same subject. Lord Granville proceeded: The question to which he wished to draw the attention of their lordships was this:—were the clerical headships and clerical fellowships advantageous to the Fellow, to the college, to the Church of England, or to the community at large? As regarded the young man who was a candidate for the fellowship, it was absolutely injurious. A pecuniary temptation was offered to him to accept with indifference a test which ought to be accepted only after long and due consideration. While it acted as a quasi bribe to some, it acted as a discouragement to others who were more scrupulous. They dreaded the imputation of having been influenced by the temptation of a fellowship easily obtained, and they mistrusted their own motives in becoming a candidate. These conditions were injurious to the colleges because they narrowed their power of selecting the best men. Members of the episcopal bench had deprecated the notion that clerical Fellows were inferior to lay Fellows. He was not able to give any opinion as to how the case might be now. But that that should be a normal rule appeared to be impossible. Was it likely that in the long run men who beat only a limited number of competitors should be equal to those who had beaten the whole world? He was told that, on an average, where four or five competed for a clerical fellowship, eighteen or twenty competed for one which was open. As to headships, it was often most injurious. There were not unfrequently more than one man who was pre-eminent in merit when a much inferior candidate was by that rule necessarily chosen for a position which ought to have great influence both on the college and the University. As to the advantage which the Church of England derived from that system, he had only to repeat what he had already said as to the encouragement which that system gave to the indifferent prematurely to enter a holy profession, and the discouragement which it placed upon some of the most scrupulous and conscientious. It might be said that if they abolished these clerical fellowships there would

not be a sufficient supply of candidates for orders. But the right rev. prelate who presided over the diocese of Oxford gave his opinion last year that the number of candidates for holy orders would not be diminished at all by such a proceeding. As to the community at large, was it not desirable, while they provided for due religious instruction on the one hand, that they should endeavour on the other to obtain the best men possible for the government and teaching of the Universities? And whereas it was desirable for the community at large, as well as for the Universities themselves, that these important institutions should be of a national character, did they contribute to that end when they reserved more than one-half of the prizes for a limited class of one denomination, excluding all the laity of that great denomination and the whole of those who did not conform to the doctrines of the Church of England? What were the arguments against his proposal? The argument held last year by the noble marquis in charge of the bill, but which he was not aware had been held by any other member of the Government, was that the present system was good in itself, because it was necessary to check the progress of atheism in the University. [The Marquis of Salisbury was here understood to express dissent.] The noble marquis discarded the argument of its being advantageous to the Church of England; he stated it was necessary in the cause of religion itself. Now, if that argument was sound, in order to be consistent with it, instead of at a subsequent stage giving up the headships of colleges, as he had since done, to the tender mercies of the commissioners, he ought rather to have saved the clerical Fellows from the possibility of being tampered with by that body. But was the argument sound? Had it never been used before? When it was proposed some years ago to relieve young men of sixteen, seventeen, and eighteen years of age from the necessity of pledging their faith in the most solemn manner to the complicated theological details of the Thirty-nine Articles, was it not urged that such a relief would at once introduce atheism into the University? Could any one say that, whatever might be the freedom of religious discussion at the Universities at the present time, atheism had been in the least promoted by the admission of Nonconformists to them? He was told on the highest authority that was not the case. On the other hand, if freethinking had increased in the University of Oxford, could it be denied that increase had been coincident with that extension and development of clerical degrees which had occurred during the last quarter of a century? If the evil existed, the remedy in new and greater doses had not proved to be efficacious. He was not one who was ready to admit that all sincere moral and religious feeling was monopolised by the clergy, however estimable that profession might be. There was one consideration with regard to the clerical Fellows and the moral and religious influence which they might be supposed to exercise from being on the governing body of the colleges which ought not to be overlooked. They were not as a rule clergymen who had training in the practical work of their profession. They had not the experience of men and things, looking at them from a religious point of view, which clergymen holding cures in London, in our provincial towns, and some of the large rural parishes had. A portion of them laboured, often unjustly, under the imputation of having yielded to the pecuniary temptation offered by the fellowships to enter into holy orders. Others were more full of questions of dogma than of practical religious and moral life. Some were apt to attach great and undue importance to the rights and obligations of the priesthood—a state of things which tended to repel rather than attract a large proportion of the undergraduates; while it, perhaps, influenced in a manner which might not altogether be wholesome a small portion of intellectual and conscientious men. Was it not conceivable that the influence of a layman of ability and of sincerely religious views at the head of a college or belonging to its governing body might not have a much greater influence from the very fact of its being more readily and with less suspicion accepted by the general body of young men? But all that argument, whatever it might be worth, rather assumed that his amendment would exclude the clerical element from the fellowships of the University. He believed it would do no such thing. If it was contended that it would do so, it must then be admitted that those who were in orders, or intended to enter them, were inferior in ability and intellectual training. There were now men intended for the Church who *honoris causa* competed for the open fellowships. There were others who had obtained such open fellowships who subsequently enter into holy orders, although under no obligation to do so. The number of these would necessarily increase with the abolition of clerical fellowships. Such men were more likely to use real influence than those to whom some suspicion of inferiority attached. But there was another objection to his amendment which, if he might judge from what had happened in another place, was likely to be urged in their lordships' House, that, without defending the present state of things, the question of clerical headships and of clerical fellowships ought to be left to the unrestricted judgment of the commissioners. Now, he had nothing to say against the present composition of the commission. He had confidence that the present commission would discharge their duties with prudence and liberality, and he had therefore not raised any objection to the wide discretion that had been given them to deal with all the details of finance and of University teaching and

discipline. But the point raised by his amendment was not one of practical details requiring special knowledge. It was one of principle—one with which Parliament was competent to deal, one on which it was bound to give some indication of its views to the commissioners, and one the responsibility of which it was not entitled to shift from its own shoulders to those of the commission. In asking the house to do that he was not without authority. The most rev. primate, although he preferred leaving the matter to the commissioners, had stated last year that he apprehended no danger from such a change. Another member of the episcopal bench said the same thing. A petition was presented to another place in favour of such an amendment which was signed at Oxford by four heads of colleges, one acting head, nine professors, ninety-six Fellows, eleven class Fellows, all resident, forty-five college tutors, and forty-four lecturers. Among the above were to be found thirty-two clergymen. The great majority of those who signed a counter memorial were clergymen. Although Her Majesty's Government opposed the amendment he had no chance of a majority, he trusted that there would be, as there had been to a remarkable degree in another place, evidence of no inconsiderable feeling on the part of their lordships being in favour of the proposal. (Hear, hear.)

The Marquis of SALISBURY said that in this bill they placed the most absolute confidence in the commission. They gave them the power of dealing with clerical fellowships as well as all other fellowships—that was to say, of determining whether there were too many in particular colleges for the purposes which the statutes had in view, and they gave them the power in extreme cases—he did not expect they would ever exercise it—of dispensing with a clerical fellowship in any particular college whatever. But what the noble lord proposed was not to reform any evil which he pointed out. What he proposed to do was to take this question out of the general category of all the questions mentioned in the bill, and to make it an exception to the mode in which they dealt with the commission—(Hear)—and upon that point, and upon that point only, they were not to trust the commission. Considering the great legal advice which the noble lord and his friends probably had the advantage of employing, he was rather surprised at the words in which the noble lord proposed to carry out the object he had in view. He proposed to enact, in the first place, that no office or emolument should be held at any University or college on any other terms but those of personal merit and fitness. Now, those words personal merit and fitness had obtained a technical meaning. They were inserted in the statute of 1854, and they were the basis on which rested that system of open competition by which all fellowships in the University of Oxford were given. But they were used with reference to the system of local preferences which then existed to a great extent, and in that sense the words personal merit and fitness, on a competitive examination, had a very distinct meaning. They were applied to fellowships alone. But now the noble lord proposed to apply them to all offices or emoluments in a University or college. That would include the Bampton Lectureship, and if the noble lord's motion were agreed to, the Bampton Lecturer would have to be elected by competitive examination. (A laugh.) The noble lord repeatedly dwelt upon the evils of clerical fellowship, because if they were not first in a competitive examination inferior men for the purposes of college government would necessarily be preferred to superior men. Having made so sweeping an enactment, the noble earl proposed to provide an exception which was very sweeping and very vague. He said, "Except so far as is requisite for purposes of religious instruction and worship." He was quite sure that the proposal of the noble lord would cause great difficulties to the commissioners and great heartburnings in the Universities. The words proposed by the noble lord would, he thought, to the ordinary reader bear the meaning that the noble lord would not allow any emolument or office to be connected with holy orders unless in a particular case religious instruction and worship could not be carried on without it. Now, the first thing which he (the Marquis of Salisbury) would press upon their lordships was to consider the question with reference to the whole doctrine of endowments. Undoubtedly in the present day we had dealt much more freely with endowments than our forefathers would have done, but we had always desired to maintain, at least as far as the change in circumstances would allow, the same regard to the intention of those from whom the endowments originally came. If there was one thing certain about these endowments it was that the foremost object in the minds of all the donors was the promotion of religious instruction and worship. That was true not only in Roman Catholic times. We had colleges founded since the Reformation, and a number of lectureships, and he might say that in the great majority of cases the prime object of the founder was religious instruction. Well, now, what was proposed? Not that their lordships should alter a statute, and modify according to the wants of the day the original provisions of those from whom these foundations came, but that they should take the whole of them and say one thing they would not allow, and that was that there should be required any religious element in the government and guardianship of youth. (Hear, hear.) They were driven to accept one of two alternatives, either to accept the principle laid down by the

noble lord, by which endowments would be rendered impossible, or to take at the bidding of an advanced party their very advanced view of the value and utility of ministers of religion. He pressed upon the House this question of endowments, because it was one which, in dealing with the Universities, necessarily came before them, and to prevent precedents on this subject being made for the future. They must not, however, regard this question merely as being one of endowments. These were living institutions, each having a certain work to do, and performing it nobly and successfully. They were great national institutions, existing not for their own sake, but for that of the nation which benefited by them, and they were institutions in which the cultivated classes of this country received their highest education. If these colleges were the educational establishments of the country, those who held the fellowships were—if he might use the expression with bated breath, lest any such might be present—the schoolmasters of those educational establishments, and what it was proposed to the House to say was that while every other qualification might be required by the commissioners with regard to these schoolmasters, one which should not be required of them was that they should be ministers of religion. He wanted to know how such legislation as that would be regarded by the parents of this country. The commissioners might constitute their governing bodies as they pleased. They might determine that one Fellow should possess a certain amount of mathematical learning—they might, although he did not recommend that they should do so, require that a particular fellowship should be held by a Q.C., in order that the study of the law might be properly superintended—or they might require that another should be held by a physician who should superintend the study of the science of medicine, but they were to have no power and no jurisdiction over one branch of study, inasmuch as they were forbidden to require that those who were to have the guardianship of the morality and the discipline of the colleges should be qualified for exercising such office by having entered into Holy Orders. (Cheers.) What would parents think of such an arrangement? Did they seek lay teachers in preference to ministers of religion? Did they regard the latter as though they were something dangerous and to be avoided? And did they desire that teachers should be selected for them by competitive examination? Whatever might have been the progress of our views, this at least remained unchanged—that the parents all over the country in the vast majority of cases selected ministers of religion to superintend the education of their sons. (Cheers.) But their lordships were now asked to say that the commissioners should not have power to do that which the parents forced upon the schools by the law of supply and demand, and that to entrust a clergyman with the education of children was so horrible a thing, that Parliament could not permit it to be done. The colleges had no longer a monopoly of education at the Universities. A new college had sprung up, and not only a new college, but a race of *non ascripti*, who were increasing so rapidly in numbers as to compete with the old colleges. What had been the tendency in this matter? Their lordships were aware that a new college had lately been erected on a totally different system on account of this very danger of Parliamentary interference, and that in it the superintendence of education by the clergy was secured in such a manner that Parliament had no power to interfere. He therefore urged that for the sake of the colleges themselves their lordships ought not to take this power of appointing clergymen to fellowships out of the hands of the commissioners, but should leave it to them to determine to what extent and under what conditions and modifications the system of clerical fellowships should continue to exist. It was a very dangerous thing, as the experience of this and of other countries had shown, to attempt to interfere by legislative action with religious influences, the only result being that the religious influences became more antagonistic, more narrow, and more powerful. The strength of the clergy of the Church of England up to this time had been that they had been with the laity subjects of a common Sovereign and fellow countrymen with them of a common country, and that therefore they had never been marked out as a special class. But no one could doubt that in some degree at least this state of things was not so conspicuous as it was a few years ago, and it might be that the constant legislation of Parliament during the past quarter of a century had driven the clergy to herd together and to render them less subject to the influences of the sentiments and the feelings which were common to us all. (Cheers.) Nothing could be more dangerous to the interests of religion than that the clergy should be segregated into a body apart from the rest of us. (Cheers.) But if we were to avoid that, we must avoid expressions of hostility and ill-will towards them such as this exceptional legislation, and their lordships must avoid recording in the Statute-book that the influence of the clergy was an evil to be put down. He therefore earnestly hoped their lordships would refuse to accept this clause, which would increase the danger he had adverted to, and would widen the chasm between the clergy and the laity, while it would overweight the colleges in their competition with other sources of learning, and would render them less fit to fulfil their high duty, which up to this time they had fulfilled with such brilliant and admirable results, to the best interests of the country at large. (Cheers.)

The Earl of MORLEY remarked that the question at issue was not one of detail, but of principle, and it was of the utmost importance that the voice of Parliament on the point should be so distinct as to guide the commissioners in the task which they had to perform. The speech of the noble marquis in charge of the bill seemed to have underlying it a misunderstanding of the motives which actuated the noble lord whose amendment was under consideration. As far as he could see there was no ground for the suggestion that the amendment proposed would involve either an insult upon, or a segregation of the clergy. The amendment was, in fact, but a simple corollary of the Act which was passed some few years ago for the abolition of tests in Universities. While it would make ample provision for religious teaching in the Universities, the amendment, if passed, would have the effect, simply, of providing that the only men elected to fellowships should, before election, have shown themselves to be possessed of merit. (Hear, hear.) If, therefore, clerical members of the Universities presented themselves for examination and proved that they were competent they would have equal chances of fellowships with any of the other candidates who might desire similar positions. He could not help thinking that the adoption of the proposal as it stood in the bill would be disadvantageous to the Universities, to the Church, and to the country at large.

The Bishop of LONDON admitted that inconvenience might arise out of the present system, and it was possible that a young man might now and then take holy orders from the low motives referred to. That evil, however, was not to be weighed against the evil which would result from leaving the colleges at times without any religious instruction to be given by one who from his position and character and for the honours he had won, was calculated to have influence with those whom he taught. The state of the case would, he believed, be better if, instead of religious fellowships, the colleges were provided with theological fellowships. Theology was a science, and the University of Oxford had no less than six professors to teach it. If mathematics had its fellowships, why should not theology also? He trusted their lordships would not accept the amendment of the noble earl.

Lord CARLINGFORD hoped that the fears entertained by the right rev. prelate were not generally entertained by their lordships. The right rev. prelate would see that under the amendment of his noble friend the commissioners would be at liberty to retain as many clerical fellowships as they pleased for the purpose, but only for the purpose mentioned in the proviso. The arguments urged against the amendment of his noble friend came some years too late. Parliament had thrown open the Universities to all Englishmen irrespective of creed, and was it not inconsistent with that provision to require that not only membership of one particular church, but the acceptance of orders in that church, should be made an absolute condition of obtaining a large number of the most valuable prizes of the colleges? (Hear, hear.)

The Earl of CARNARVON said he was not prepared to say that these fellowships were absolute guarantees or securities of a Christian education. At the same time, the fact that a certain number of the Fellows were in holy orders was a security that the main principles of Christianity would be present in the minds of the governing body. The noble lord who preceded him spoke of the Universities as having long ago ceased to be ecclesiastical bodies. He would venture to say rather that the Universities were still bound up with the Church of England, although perfectly open to Dissenters; and he believed this was understood by the country to be the case. That being so, it was only reasonable that there should be some members of the colleges directly connected with the Church of England. Their lordships would remember that during the last few years the University of Oxford had established honour schools in Divinity. This was an additional reason for having a number of Fellows in holy orders. It was desirable, moreover, that the services of the college chapels should be performed by members of the colleges, and not by outsiders. To go a step further, he could not help thinking that in the mingling together of clergy and laity in the colleges of the Universities there had been up to this time a combination of the highest possible advantage to both. If the proposed amendment were passed it would certainly cause a considerable change. It would lead, if not to the entire elimination, at all events to a great reduction of the clerical fellowships. But the main question involved in this discussion was, it seemed to him, whether they had confidence in the commissioners who were to be appointed. Why should Parliament seem to imply in this matter a certain distrust of the judgment of the commissioners? If, after hearing all the evidence, the commissioners should condemn the continuance of the present system, well and good; there would be an end of the whole controversy. If, on the other hand, they should decide in favour of retaining the system, their lordships would not be debarred from dealing with the question. The commissioners might take a middle course and propose to lessen the proportion of the clerical fellowships. In that event, as in any other, Parliament would be equally at liberty to reconsider the whole question. Whatever might be the merits of the question in itself—and he thought the bulk of the arguments advanced had been rather in favour than against clerical fellowships—one thing was clear,

and that was that the noble lord (Earl Granville) proposed to allow the commissioners the full exercise of their discretion, and yet at the last moment stepped in and robbed them of that power, thereby implying, as he (Lord Carnarvon) thought, a certain distrust of their judgment. (Cheers.)

Viscount CARDWELL said it was not proposed to abolish clerical fellowships, but only to abolish the special privileges enjoyed by the clergy, and as a great general principle was involved, his noble friend proposed to embody it in the Act of Parliament, leaving it to the commissioners to supply the religious wants of the different colleges. (Hear, hear.)

The Bishop of OXFORD did not gather from the speech of the noble earl who had moved the amendment that his object was as had been represented, that the commissioners should have power to retain as many clerical fellowships as they might deem necessary for religious instruction and worship. If that was the meaning of the amendment, he was quite prepared to vote for it. The difficulty which presented itself to his mind was this, that, in certain colleges, if the clerical fellowships no longer existed, no clergymen—he was afraid he must say, no very decided Christian—could ever be elected. (Hear, hear.)

Earl GRANVILLE said that under the amendment a sufficient number of clerical fellowships would be retained for religious instruction and worship, after which all fellowships *quid* fellowships would be open. It would, however, be in the discretion of the commissioners to provide an additional clerical fellowship or two in any of the colleges.

The committee divided, and there voted—
For the amendment ... 69
Against it ... 103
Majority ... —34

The amendment was therefore lost.
Clause 15 was then agreed to.

The remaining clauses of the bill were agreed to without material amendment, and the House resumed.

The Bishop of Oxford was the only prelate who voted for Earl Granville's amendment to the Universities Bill. The Bishops of Chester, Chichester, Ely, Gloucester and Bristol, Lincoln, London, St. Albans, and Winchester voted against the amendment. Neither of the archbishops voted.

SCOTCH CHURCH-RATES.

In the House of Commons on Wednesday, Mr. M'LAREN moved the second reading of the Church Rates Abolition (Scotland) Bill.

Mr. MARK STEWART moved as an amendment that the bill be read that day three months. There was, he maintained, a great amount of exaggeration on this question. The very title was misleading to all outsiders, and even to the great majority of the people of Scotland, who were at a loss to know what the Church-rates were. It was only on the landowners that there was any burden, and they had shown no disposition to get rid of it. The bill was founded on principles which were inconsistent with the establishment and endowment of the Church, and he therefore hoped it would be met with an absolute veto. At the same time he confessed that the question was one that should be settled, and he would like to see the Government bring forward a measure of their own on the subject. (Hear, hear.) If this question was to be made part of a greater question, if the Church of Scotland was to be robbed first, and then to be disendowed, if this bill was a child of the Liberation Society, the sooner the House understood what was intended the better. (Hear.)

Sir G. MONTGOMERY, in seconding the amendment, denied that there was any such thing as Church-rates in Scotland. (Hear.) Church-rates when they existed in England were a personal tax, settled by a majority on each occasion when they were proposed. But in Scotland Church assessments were a burden on the land. He admitted that there were difficulties in the case, but on the other hand the Church of Scotland had certain rights, and it would not be just to abolish them without giving compensation. He wished to join in the appeal of his hon. friend to Her Majesty's Government to take up this question, which had been already too long before the public.

Mr. BAXTER, while agreeing with some of the remarks which had been made by the mover and second of the amendment, maintained that Church-rates as they had existed in England bore a very strong resemblance in many respects to the assessments the House was now considering. It might have been right to burden the land with payments of this kind when the people of Scotland were ecclesiastically of the same mind, but it by no means followed that it was right and wise to continue those burdens when circumstances had entirely changed, and the Church of Scotland could no longer claim the majority of the population. The statistics which his hon. friend the member for Edinburgh had given on this subject last year were quite correct. There were some 1,300 or 1,400 congregations connected with the Established Church of Scotland, but of these upwards of 400 were purely voluntary; they paid their own clergymen and built and repaired their own edifices, and with them this bill had nothing to do. The House was now dealing with about 960 or 970 congregations, and these the bill proposed to place on the same footing as the 2,600 congregations in Scotland who built their own churches. (Hear.) Four counties had left the Church of Scotland altogether, and there

were many parishes where the congregation was less than a dozen, and a few in which no service was held because there was no congregation. Last year it was contended that there was no grievance in this matter at all; but this year both the mover and second of the amendment admitted the reality of the grievance, and Her Majesty's Government had admitted it by bringing in the Assessment Bill of last year. This bill might not pass this year, indeed he thought it would never pass, for the question must be settled on a different basis. The time must soon come when the whole question of ecclesiastical endowments in Scotland must be considered by the British Parliament. (Hear, hear.)

Mr. VANS-AGNEW remarked that the right hon. gentleman had said that the members of the Church of Scotland were not a majority of the people. He joined issue with him on that point. There was no other denomination of Christians in Scotland which was nearly so numerous. There was a large *residuum* which did not belong to any Church, but which the Established Church was bound to look after; and if they were added the members of the Church of Scotland would be more numerous than those of all other religious bodies put together. The right hon. gentleman had said that there were only about 900 congregations belonging to the Church of Scotland, while there were 2,600 congregations belonging to other religious bodies. But the proper test was the number of communicants, and tried by that test the Church of Scotland need not fear any comparison. He regretted that this subject had not been taken up by the Government, who might have settled it.

Mr. MACLAGAN, while not agreeing with all the details of the measure, said he would vote for the second reading of the bill as a protest against a system which he considered very detrimental to the Church of Scotland.

Mr. ORR EWING contended that if the Church of Scotland deserved disestablishment, a measure ought to be introduced for that purpose alone, but he objected to its being tampered with in the way now proposed. But he would tell the hon. member there was a large minority even of the Free Church, and an enormous minority of the Dissenting Churches in Scotland, even ministers, who were altogether opposed to disestablishment. (Hear.)

Mr. RAMSAY said that although no church rate existed in Scotland, there was an ecclesiastical assessment which was practically the same thing. It had been said that the majority of the landowners in Scotland were not unwilling to pay this assessment, but that was not his experience. Most of the landowners were Episcopalians, and he could not conceive why they should be willing to support a church to which they were aliens. If the removal of existing wrongs was disestablishment, then the sooner the Scotch Church was disestablished the better, for the maintenance of an "educated gentleman" in a parish for the sake of half-a-dozen adherents in the midst of a population of Dissenters could not be defended, and the time had come when the few should cease to monopolise that which was intended for the benefit of all.

Sir W. CUNNINGHAM said that for himself, he did not approve of compromises, all of which had involved some plan of robbing Peter to pay Paul; and if disestablishment was to come, as he supposed it would, it was better it should be proposed by a Liberal Government, which would carry a complete measure, than that the Conservative party should connive at partial spoliation. He could not see a solution of the question in the separation of fears from other proprietors; but an exemption might be made of the smaller proprietors and farmers, on account of their paucity, and not in admission of their right. He admitted that the nation had a legal right to deal with national property, and to apply it to purposes which would secure the greatest advantages for the nation. The Church of Scotland was doing good service to the country, and it was worth while to allow it to retain the property it possessed. But, at any rate, it would be wrong to take that property from it for the purpose of giving it to private persons, and, therefore, as a Scotch Nonconformist, he should support the amendment of the hon. member for the Wigton Boroughs.

Mr. LAING contended that as the abolition of Church-rates had strengthened the Church of England, the passing of this bill might avert an agitation for the disestablishment of the Church of Scotland. It might be argued that national property ought not to be given up and diverted to the private pockets of individual proprietors. These rates might, however, be appropriated to national objects, such as education, in which all classes might participate. The Government had to a certain degree admitted the grievance, and in the absence of any compromise, he had no alternative but to vote for the second reading of a bill which would do for Scotland what the abolition of church-rates had done for England.

Sir A. GORDON said he should be very much inclined, if the Government did not take up the question early next session, to move for the appointment of a royal commissioner to inquire into ecclesiastical matters in Scotland, in order to bring about some satisfactory settlement of this question.

Mr. ANDERSON said this was not a church-rate, but a burden on land. He admitted that there was some little grievance connected with the assessment, but this was not the way of dealing with it. He should, therefore, continue to oppose this bill.

The LORD-ADVOCATE considered that there was quite sufficient in the principle of the bill to ensure

its condemnation. It proposed to convert a compulsory into a voluntary rate, and to enable those who did not choose to pay it to keep their money in their pockets, there being no suggestion to apply the fund to any other State purpose. Ever since the union the rate had been a parochial burden on land, and, with few exceptions, those who owned land had given less than the full value for it because of the obligation to pay the rate. At the same time, the Government were anxious to settle the question with which the bill dealt as soon as opportunity offered, believing that, in the interests of the Church itself, it was desirable that whatever grievances existed should be removed.

Mr. M'LAREN said it had been admitted not only by the learned Lord Advocate, but by almost every hon. member who had spoken, that the present state of things was unsatisfactory, and that a united effort ought to be made to remove an existing grievance. To that suggestion he most cordially said "Amen." He could not but remember, however, that the existence of a grievance had more than once been admitted, and that Lord Gordon, when he sat in that House, had brought in a bill to redress it—a bill as to which no effort had been made to carry it on, and which, in fact, had been strangled by private and back-stair influences. He, therefore, saw no reason for not proceeding with the measure before the House. There could be no sound reason advanced for continuing the present rate or assessment, because the Church was perfectly able to support and maintain its own fabrics. It had the advantage over every other Church that its ministers were paid by the State. In every case where the stipend of the minister was less than 150*l.* a year he had only to apply to the Chancellor of the Exchequer, and the deficiency was made up out of the public purse. Surely it could not be said that a sum which amounted to 30,000*l.* a year only could not be made good by the Church itself. Another argument in favour of the bill was that the Dissenting bodies had raised by voluntary effort nearly 20,000,000*l.* of money for the purpose of prosecuting their religious views. It was, therefore, he thought, a little beside the question to say that the Established Church would be injured by a step which would cause it to rely on the voluntary efforts of its members to supply funds for Church purposes. (Hear, hear.)

The House divided, and the numbers were—

Ayes ... 143
Noes ... 204
Majority against the second reading—61

The bill was, therefore, lost.

THE PRIMATE AND THE RITUALISTS.

A memorial of the Council of the Church Association has recently been presented to the Archbishop of Canterbury, signed by the chairman, Mr. T. R. Andrews. It states that though the law has been ascertained, the English Church Union has resolved still to render assistance to clergymen who defy the law. Dr. Pusey has counselled disobedience in cases where a clergyman can induce the congregation to assent or approve; while at a late meeting, whereat (as estimated by the public press) from 200 to 300 clergymen attended, under the presidency of Canon Carter, continued resistance was resolved on. "It thus becomes a matter of momentous importance to the efficiency and, indeed, to the very existence of the Established Church that its rulers should grapple with this open defiance of the constituted legal authority of the land. It is manifest," the memorial continues, "that in this unparalleled crisis in the Church, very decided action is required." The Council say in conclusion, "There is a widespread fear that unless the heads of the Church resolve to exercise the power and influence they possess to repress illegal innovations, and also evince their determination to discountenance lawlessness, the result must be a state of anarchy and confusion, threatening the very existence of the Church as an Establishment, and rendering it liable to become a prey to its enemies, within or without its pale." To this memorial the Archbishop of Canterbury has presented the following answer:—

Lambeth Palace, July, 1877.

My Dear Sir,—The pressure of important business of the past week in Convocation and elsewhere, has prevented me from replying until now to your letter of the 3rd inst., and to the memorial which accompanied it. Fully concurring with you as to the great importance of the legal decisions which during the last ten years have been pronounced by the Court of Arches and the Supreme Court of Appeal, and considering it the duty of all sound Churchmen and good citizens to maintain and promote a loyal obedience to decisions thus pronounced, I feel assured that in every legitimate way the bishops of the Church of England will show their determination to discountenance lawlessness, and that each step which they are called upon to take, according to the constitution of the Church, will be guided by a solemn sense of the responsibility which rests upon them to maintain the pure and simple truths which the leaders of our Church, protesting against medieval error, vindicated at the Reformation. The details of our mode of action must, of course, depend upon the individual circumstances of each case which comes before us, but the general principle which I have indicated above, fairly applied, will, I trust, be found adequate to meet all the difficulties which you anticipate, and I am strengthened by an assured conviction that the determination here expressed meets with the entire approval of an overwhelming majority both of the clergy and laity of our Church. You asked, not long ago, that the Archbishop of York and myself should receive a deputation to present your memorial upon this matter, but while I fully sympathise with the natural and legitimate anxiety which prompted such an

application, I think you will agree with me that those in authority are sometimes wiser in refraining from discussions which are apt to become desultory, and preferring to show their intentions by their formal utterances and their acts.

I remain, my dear Sir, yours faithfully,
A. C. CANTAUER.
Thomas R. Andrews, Esq.

THE CHURCH OF ENGLAND AND THE CONFESSIONAL.

One effect of the recent exposure is that "The Society of the Holy Cross" is rapidly losing members, several of those connected with it shrinking from standing by it now that their names and its aims have been given to the public. Amongst these is the Rev. E. Hermann Cross, rector of St. Michael's, Lewes, who has announced that, having ascertained what was the general feeling of the parishioners, he had, after serious consideration, determined to give up his connection with the Society of the Holy Cross. In the Lichfield, Manchester, and Gloucester and Bristol dioceses many clergy have submitted to the bishops' advice.

Vanity Fair states that a petition has been drawn up to the archbishops and bishops, calling upon them to take immediate steps for putting down the practice of confession in the Church of England, and for preventing the members of the "Holy Cross" Society from promulgating the doctrines denounced by Lord Redesdale. This petition has already been signed by twenty-eight of the most influential peers, comprising Churchmen of all shades and men of both parties.

On the other hand the *Pall Mall Gazette* states that a declaration to the Queen is in preparation on the subject of confession, to be signed by wives and mothers who themselves go to confession and who bring up their children to the same practice. Several of the first signatures are those of persons in high position. A document, to be signed by laymen exclusively, expressing sympathy with the Society of the Holy Cross is also drafted, which asserts the right of the laity to the use of confession.

The Bishop of Worcester has written a letter, in reply to a resolution passed at a public meeting in his diocese, on the practice of private confession in the Church of England. His lordship is of opinion that the systematic use of confession and absolution in private is calculated to move, more than any other practice which was deliberately laid aside by our Reformers, the aversion and indignation of the people of this country.

Canon Farrar, in his sermon preached in Westminster Abbey on Sunday afternoon, strongly condemned the practice of private confession. He knew some excellent persons who practised it; but he could not help thinking their place was in the Church which distinctly recognised it. The English Church, he contended, only permitted it once in a lifetime, and then young people might as well confess to a father as to a priest.

Lord Oranmore, in a letter to a daily contemporary, describing the efforts he has made for five years past to bring under public notice the spread of auricular confession, says:—

The bishops have absolute power to revoke the licences of all curates, subject only to an appeal to the archbishops. They can refuse to preach or confirm in any churches where practices they disapprove of are carried on. They can forbid all clergymen not belonging to their diocese to preach in any church in their diocese. They need only give preferment to clergymen whose conduct they approve of. Instead of this, I am prepared to show, if the bishops so desire, that in many dioceses those clergymen who receive confession and carry on other Romish practices are those who, in the different ways I mention, get the approval of the bishops; while there is not one instance of their lordships using the powers of showing their displeasure which the law provides. Principally from the course the right reverend Bench have taken, auricular confession is, I fear, now very prevalent among ladies of the upper ranks, and, I am sorry to say, is forced upon the children of the poor through schools under direction of the clergy. If the bishops mean to stay the evil, it must be by action, not by resolutions. If they be in earnest, let the public know it by their at once withdrawing the licences from all curates who are members of the Society of the Holy Cross, or who are employed by incumbents who are members of that society; and then, and then only, will the public and the clergy know that, so far as in them lies, they will not sanction auricular confession.

In the House of Commons on Friday, in answer to Mr. H. Vivian, who asked what steps the Government was prepared to take with a view of preventing clergymen belonging to the Society of the Holy Cross from ministering within the pale of the Church, the Chancellor of the Exchequer said the Government had received no official communications on the subject, and did not feel themselves in a position to initiate any proceedings. Mr. Vivian thereupon gave notice that unless proceedings were taken by the constituted authorities in that or the other House, he should, next session, bring the matter forward in such a manner as he should be advised.

The Church Association have called a meeting at Exeter Hall, on Friday next, "to urge the bishops to use all their authority and influence, whether in the licensing or withdrawing the licences of curates, in the consecration of places of worship, and in the exercise of their patronage and otherwise, with a view to discourage and prevent the practice of auricular confession in the Church of England; and if this is not found sufficient, to suggest to their lordships the desirableness of putting themselves in communication with Her Majesty's Government in order to devise some legislative means for sup-

pressing an evil, the continuance of which in the Church of England will imperil its existence as an Establishment."

In a very strong, bold article the *Pall Mall Gazette* recommends very decisive, if not very practicable measures, with a view to get rid of priestism in the Church. It says:—

Those who have most to complain of at the hands of ecclesiastical authority, those who on principle most deeply disapprove of all Establishments, may well join in desiring that the Church of England may be upheld yet awhile, if only to do and receive justice in this one thing. Let Protestant Churchmen and Protestant Dissenters take counsel together afterwards, or meet on a field of fair strife, as to what shall be done with the bishop and the parson, but let them first unite to cast out the priest. Let it be spoken in the ears of all men that these players of magical mummeries and deprecators of children's consciences have no part or lot in the inheritance of manly, sober, and reasonable religion, which English Divines have striven to hand down to their successors. Let it be put beyond all mistake that the Church of Butler, Tillotson, and Chillingworth has no fellowship with the worse than unfruitful works of the Society of the Holy Cross. Our Legislature is loth, and with good reason, to interfere directly with the formularies of the Established Church; but some occasions deserve an exception, and surely this is one. And the thing would not be hard to do: there would be no need for any new test or for any narrowing of subscriptions. Not binding, only loosing is wanted. We have but to make it clear that the English clergyman is a minister and not a magician, and those who feel themselves nothing if they cannot be magicians will speedily find so large a room all too narrow for their ambition. The plain course is to strike out of the Prayer-book all passages in which there is the appearance of priestly absolution, and above all to strike at the root of the priestly superstition by omitting the laying on of hands in the Ordination Service. This remedy is not now proposed for the first time; it may be a daring one, but it would probably go farther towards saving the Establishment than any less searching measure that could be applied. Those who believe in the Apostolic Succession will be shocked by such a proposal. No doubt; but we want to shock them. There are many who care nothing for the Apostolic Succession, but would shrink from abandoning an ancient and venerable ceremony. To them we would say, with all respect, that on our side we have authority which, if less ancient, is for English Churchmen hardly less venerable. Let them study the mind of the English Reformers in the preface to the Book of Common Prayer, especially the chapter "Of Ceremonies, why some be abolished and some retained," and they will hardly fail to allow that if those men were now alive they would be ready to do this and more also to defend the hard-won liberties of the English people from an invasion of pseudo-Ultramontane immorality.

THE LIBERATION SOCIETY.—At the last meeting of the Executive Committee, the official appointments consequent upon Mr. Carvell Williams's approaching resignation, as secretary to the society, were formally made. Mr. Williams was appointed chairman of the Parliamentary and Electoral Committee, and deputy-chairman of the Executive Committee. The new office of Minute Secretary is to be filled by Mr. Sidney Robjohns, lately the agent in London of the Government of Ontario. Mr. John Fisher is to act as Agency Secretary. The lately-formed Scottish Council of the Society is to have the services of a resident secretary, whose name will be shortly announced. These arrangements are to commence with the 1st of September.

On Sunday the Rev. Canon Hill, of Sheffield, announced from the pulpit of the parish church that he had accepted the Bishopric of Sodor and Man. It is reported that the Rev. Canon Blakeney has been offered the vacant vicarage.

On Wednesday evening Signor Gavazzi lectured at Harrogate against the Roman Catholics, and there was read a letter which had been sent to the chairman, the Rev. F. F. Thomas, threatening to shoot the lecturer if he said anything against that religion. The menace was not carried out.

BURIAL BOARD CEMETERIES.—Mr. J. B. Shepherd (Stourbridge) writes to the *Daily News*:—"At present in Burial Board cemeteries there are usually two chapels and two burial grounds, one of which is consecrated and the other unconsecrated. The suggestion is that burial boards should allow the consecrated chapel and ground to be used for funeral services other than those of the Church of England. The object is to test whether such a use of these consecrated chapels and lands is lawful. If it should be found to be lawful, it would follow that there need never again be more than one chapel and one ground in each district. This one chapel and ground might be consecrated, and yet all the ratepayers might use them in common."

CLERICAL BIGOTRY.—The town of Taunton is well-known to be a quiet and retired spot; but the vicarage of St. John's, Taunton, appears to be situated in a veritable "Sleepy Hollow," and its occupant, the Rev. Frederick Jeremiah Smith, to have been just aroused from a slumber of considerably more than "twenty years." So at least we should infer from the letter which the rev. gentleman has just addressed to Mr. Myer Jacobs, the Mayor of Taunton. In this he informs his correspondent, a member of the Jewish community, that it is "very generally supposed," that he, the mayor, is "an unbaptized person, and consequently not a Christian." "If, as I hope is the case," continues the vicar, "there be no truth in the supposition, will you authorise me publicly to say so, and thus relieve very many persons in our town from an exceedingly painful and distressing

impression? It would also be," the writer adds, "an act of justice to the aldermen and town councillors who have elected you to free them from the imputation under which they now rest, of having knowingly chosen for the chief officer, and, in some sense, representative of our town, one who does not believe in Him whom they profess not only to believe in but to worship as their Lord and God." And the letter concludes with the writer's avowal of his courageous intention to "publish this letter, together with any answer you may send to it." Mr. Jacobs' answer is brief. He is "proud to own himself a member of the Hebrew faith, and of a people who in free England have attained some of the highest official positions in the land." He is "equally proud to know that his Christian neighbours and friends have not permitted religious differences to influence them in the choice of their first mayor. I shall," he concludes, "ever retain a pleasing recollection of the high distinction that has been conferred on me, and shall not permit anything to mar the pleasure I feel in subscribing myself, Myer Jacobs, Mayor of Taunton." Thereupon Mr. Smith publishes the correspondence; and in this benevolent country such an appeal for intellectual charity ought not to be made in vain. Some kind-hearted person might surely send the vicar of St. John's a popular manual of the political history of the last half-century.—*Pall Mall Gazette*. [It seems that this wonderful correspondence was published, not by Mr. Smith, but at the unanimous request of the aldermen and town councillors of the borough.]

Religious and Denominational News.

The faculty and trustees of Adrian College, Mich., U.S., unanimously conferred the degree of D.D. on the Rev. James Fleming, Kentish-town, at their annual meeting on the 24th of last month.

The Rev. F. M. Holmes, of Alton, Hants, being incapacitated for the charge of his ministerial duties, has received from members of his congregation and others a testimonial, in the form of a purse, containing 65*l.*, as a mark of sympathy and regard, and to enable him to enjoy an extended period of rest.

THE REV. JAMES PARSONS.—We are glad to learn from the latest accounts respecting the Rev. James Parsons, of Harrogate (formerly of York), whose dangerous illness has caused the most earnest and widespread regret, that his medical attendants are not without hope that the reverend gentleman may be restored to some measure of health. But we understand it is distinctly intimated that he must abstain for the future from all preaching or other public engagements.—*Leeds Mercury*.

ISLINGTON.—The *Weekly Review* learns that the expense recently incurred by the congregation of the Rev. Dr. Thain Davidson in connection with the proposed removal to Islington Chapel, has been cleared by private subscription; and that the office-bearers are now only waiting until a suitable site has been found, to go forward in the direction of a larger building. Islington Chapel has remained closed for the past two or three months, but a small congregation has met in the schoolroom, where there is a Sunday-school of considerable efficiency.

BUCKHURST-HILL CONGREGATIONAL CHURCH.—At the close of his sermon last Sunday morning the pastor (the Rev. W. H. Charlesworth) mentioned that a few months ago, in consequence of certain facts which had reached him as to the way in which Church influence was brought to bear upon the children of the poor, it was resolved to establish a day-school for their protection. A few gentlemen in the congregation had generously sustained the movement, and the school was a great success, being the largest in the entire district. No appeal had been made for help; but now he thought the time had come when the congregation should have the opportunity of rendering some aid. Whereupon a collection was taken amounting to nearly 60*l.*

MR. PETER DRUMMOND OF STIRLING died a few days since in his seventy-ninth year. He was a partner in the well-known firm of Messrs. Wm. Drummond and Sons of that town. The deceased gentleman originated "The Stirling Tracts," which in the course of a few years grew into the vast institution which it now is. The *British Messenger*, the *Gospel Trumpet*, and other periodicals, with an unceasing flow of tracts, were the immediate fruits of the enterprise. There is scarcely any part of the habitable globe to which these publications have not penetrated, and we believe that, except the London Tract Society, nothing of the kind so extensive exists. Mr. Drummond, though he continued a partner in the firm, gave up, for the sake of his tract engagements, all active management of the concern. He was an elder in the kirk-session of the Free North Church for many years. Of late he has resided in Edinburgh.

THE PAN-PRESBYTERIAN SYNOD held its closing sittings at Edinburgh on Tuesday, the 10th. At the morning meeting, Dr. D. R. Kerr (United States) presiding, the subject of "Presbyterian Literature and the use of the Press" was discussed, and a committee was appointed to inquire as to the available materials for a general Presbyterian history. Dr. Knox, Belfast, took the chair in the afternoon, when a debate took place on "The Christian Training of the Young," and the extension of the system of public schools was recommended to the churches. At the meeting held in the evening, the Rev. Dr. Adams was chairman. An address to the Queen was adopted, and thanks

having been voted for the hospitality which the members had received in the City, the council was closed with devotional exercises. At the morning sitting, some slight warmth was manifested with reference to a proposal that Principal Tulloch should be placed on the committee appointed to give information as to creeds. A Free-Church member urged that, considering Dr. Tulloch's well-known views on creeds, the Rev. Sir H. Moncrieff and Dr. Begg should be placed on the committee as an antidote. The opinion was expressed, however, that the discussion was undesirable, and finally Dr. Tulloch's name was withdrawn.

SUNDAY-SCHOOL EXTENSION.—The friends of Sunday-schools will be interested to learn that a project is on foot for enlarging the schools of Howard Chapel, Bedford. This Nonconformist place of worship is not only associated with the memory of the great philanthropist, it is, we believe, with the exception of the monument in St. Paul's Cathedral, the only public memorial of him in the country. He was a member of the church for the last fifteen years of his life (1775–1790), and regularly attended the services in this place when not absent on his journeys. The Rev. W. Farrer, LL.B., of New College, after visiting the schools in the month of May, writes:—"They are at present greatly overcrowded. The infants, especially, are cooped up in an ill-lighted room, not more than half as large as their numbers require. New and larger class-rooms are wanted for the elder boys and girls; and the children in the general school might, with advantage, occupy a space half as large again as that in which they are now taught." The proposed alterations will involve an outlay of from 800*l.* to 1,000*l.*, towards which the congregation have contributed or promised (chiefly in small sums) upwards of 300*l.* since the beginning of the year. Contributions will be thankfully received by the pastor, the Rev. W. Parker Irving, B.Sc., Alexandra-road; the superintendent, Mr. B. J. Saunders, Tavistock-street; or by the treasurer, Mr. J. U. Taylor, Goldington-road, Bedford. An appeal is earnestly made for the help of friends interested in Sunday-school work.

BAPTIST THEOLOGICAL INSTITUTE.—The annual meeting in connection with the Baptist Theological Institution, Brighton-grove, Manchester (formerly of Chamber Hall, Bury), was held in the lecture hall of the college on Wednesday, the president (the Rev. H. Dowson) occupying the chair. The president congratulated the friends of the institution upon its prosperity. During the past session seventeen young men had been under training in the institution—a number in excess of all former years. Mr. J. T. Marshall, M.A., had been cordially invited to fill the office of tutor in the classical, mathematical, and Hebrew department, rendered vacant by the resignation of the Rev. J. Webb, who for nine years had occupied that position. The reports of the president and of the several examiners bore strong testimony to the excellent character of the work done by the students. The Rev. Dr. Stock moved the adoption of the report, which pointed out that the institution had steadily advanced in usefulness, and stated further that, in view of the religious errors of the times and the prevalence of philosophical atheism, it was highly necessary that the influence of a powerful and evangelical ministry should be brought to bear upon the increasing population of the land. The applications for admission to the college had been numerous, but its funds would not allow the reception of an increased number. The committee, however, hoped that their resources would be enlarged. The Rev. J. W. Ashworth (Bradford) seconded the motion, which was carried. Votes of thanks were passed to the treasurers, secretaries, the committee, and the examiners. Afterwards a letter was read from the president to the committee, announcing that after eleven years' work as principal of the college, and forty years in the ministry he had found it necessary to resign his position, that his duties might devolve upon a younger man. It was stated that the committee had in vain endeavoured to change Mr. Dowson's resolution, and had been obliged to accept his resignation. They have invited the Rev. E. Parker, of Farsley, near Leeds, to succeed Mr. Dowson.

EVANGELICAL ALLIANCE CONVERSAZIONE.

On Saturday afternoon last an interesting meeting was held at the College, Regent's Park, convened by the Council of the Evangelical Alliance for the purpose of extending a hearty welcome to delegates from the United States, Canada, and other lands, now on a visit to this country. There was a large attendance of members and friends of the Alliance. The Earl of Shaftesbury presided. The delegates (some fifty in number) were presented to his lordship by the Rev. Dr. Fraser and the Rev. James Davis. After this introductory proceeding the Rev. Dr. Angus read a portion of the Scriptures and offered prayer. The noble CHAIRMAN then said:—

The very high honour has been conferred on me to preside to-day over a meeting called to express to a large body of our brethren from the other side of the Atlantic the affection we entertain for them, and the high esteem we as a nation have for the nation to which they belong, and the sympathy we have for the great object for which they have come to Europe, which is nothing else than to advance God's glory and to promote the good of the human race. The first duty devolving upon me is to express on the part of the Evangelical Alliance, and, I will add, on the part of all

Englishmen, our sense of the kindness and hospitality shown to our countrymen at the great conference of the Alliance held in New York. I am glad to believe that old feuds and jealousies have passed away, and that a large proportion of Americans still speak of our country as their mother. We on our part are proud of our children, and if there is one desire we have stronger than another it is that our friendship with America should be indissoluble; that we should show ourselves to be brethren sprung from the same stock, and intended by God for the same high and mighty purpose. If these two great nations of the Anglo-Saxon race can be brought to act together, we foresee that they will sink all differences, and indeed all rivalries, except which shall do most for the glory of God, and I believe we shall then have done more for the advancement of the Gospel than all the other measures which can be set on foot by law, or commerce, or human imagination.

LORD WAYNEY expressed the satisfaction with which the Council of the Alliance welcomed from beyond the Atlantic their brethren in language, in blood, and in spirit—a welcome which was quite as sincere when the different modes in which their Christian faith expressed itself were taken into account. Sir CHARLES REED said he could not but remember that he had had the joy of sharing in the warmth and kindheartedness of the American people. Nothing could be happier, he thought, than the arrangement of such a gathering as this. He believed that the day had come when Christian union must be put to the front. The Rev. Dr. PLUMER (South Carolina) said he had long known their chairman's labour of love for the Master. Referring to the happy relations now existing between Great Britain and America, he said,—

Our countryman Franklin had wisdom not only in physics but in other matters, and I wish that just now the whole world had a fable of his by heart. A young angel, so the fable goes, one day said to an old angel, "I have heard thee talking of such a place as Earth. Is there such a place?" "Yes," said the other. "Well," replied the young one, "I wish you would take me thither." "I will take you now," was the answer; and immediately both were in the West Indies, where the British and French fleets were engaged in awful conflict. The decks were streaming with human blood, and the air was resounding with fearful cries. Said the young angel to the old one, "I asked you to take me to Earth, and you have taken me to hell!" "No, no," was the answer, "they do not do such things in hell, this sort of work is confined to Earth." We cannot think of what is transpiring to-day without earnestly praying that the time may come when all the instruments of war shall be turned to other uses. Edmund Burke has wisely said, "when evil men combine, good men must associate"; and that is what we want now. I pray God to bless the British people, and to give to them and to those of my own land a heart to live to the Divine glory.

The Rev. Dr. BEADLE (Philadelphia), said that in America they were accustomed to think of a visit to England as a visit to their father's house, and when they came here they never failed to receive the welcome of children. He was charged to extend to Englishmen, Scotchmen, Irishmen, and other brethren a hearty invitation to come to Philadelphia in 1880, and he assured them of a cordial welcome. The Rev. Dr. STUART ROBINSON (Kentucky) said, the noble chairman had given utterance to a great truth when he spoke of the importance of England and America uniting together for good. He thought that a man was a better Christian if he was a better Episcopalian or a better Nonconformist. The more a man loved his own church the more liberal would he be. The Hon. H. W. WILLIAMS (Pennsylvania), returned thanks for the very kind and courteous words which had been spoken to-day. He liked to think of England from which their fathers came, and from which they derived their language and their laws. There was no reason why the relations between the two countries should not continue to be pleasant. He believed that the day was coming when all branches of the Christian Church shall be found in true harmony. The Rev. Dr. ORMISTON and the Rev. Dr. PATTON also addressed the meeting. A vote of thanks to the chairman was moved by Mr. H. M. MATHESON, seconded by Mr. C. H. BOUSFIELD and carried. The benediction was pronounced by the Rev. JOHN GRITTON.

A parcel of Taurus Water has just been despatched by a.s. Euphrate for the use of H.M. the King of Greece.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION AND WASTING DISEASES.—Dr. Hardwicke, Coroner for Central Middlesex, writes:—"I have great pleasure in adding my testimony to the already well-recognised virtues of Dr. de Jongh's Light-Brown Cod Liver Oil, having prescribed it many years, and being satisfied that it is a pure Oil, very palatable, and more easily digested than the Pale Oils. It possesses medicinal properties which also render it more efficacious than other kinds of fatty Oils. In the class of tubercular diseases, including Consumption, so prevalent in our great centres of population, the use of Dr. de Jongh's Light-Brown Cod Liver Oil is attended with manifold advantages; and I know of no therapeutic agent which, in connection with judicious sanitary measures, is better calculated to stay the ravages of these great consuming plagues of the British Islands. The Iodine, Bromine, and Phosphorus in Dr. de Jongh's Light-Brown Oil are undoubtedly efficacious, and being naturally combined with the most easily assimilated fatty substances, make it act both as food and medicine for many invalids who take it periodically with great benefit to health." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2*s.* 6*d.*; pints, 4*s.* 9*d.*; quarts, 9*s.*; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

Correspondence.

THE BISHOPS AND THE CONFESSIONAL. *To the Editor of the Nonconformist.*

SIR,—Nobody expects the bishops to be thorough in anything except the support of the Establishment; but I think it would puzzle their worst enemies to find out an instance on their part of feebleness so obvious and deplorable as the manner in which they have met the agitation raised by "The Priest in Absolution." This nasty publication has, no doubt, greatly exercised the minds of their lordships. Nothing could well have been more awkward than to have the public mind strongly directed to such a subject at this particular time, when all the energies of the Bench were being directed towards getting all parties in the Church to live together in peace, if not in unity, as the one condition on which the Establishment could be saved for a few years longer. To have it brought prominently before the nation that there was a large and aggressive section of the clergy seeking to undo the work of the Reformation, was, at such a crisis, almost cruel, and enough to put safe, judicious, mediocre men, whose constant prayer has been, "Give peace in our time," quite at their wits' end.

There have been not a few strange utterances upon this unsavoury subject by Churchmen high in office; but surely the most extraordinary of these has proceeded from the Bishop of Lichfield. Dr. Selwyn, I fancy, is rather fond of the paternal style of admonition, and when we consider the condition to which the Episcopate of the Establishment has been reduced, few things can be more grotesque. The town of Wolverhampton is in the diocese of Lichfield, and in Wolverhampton there is a church known as St. Andrew's, the clergy connected with which are Ritualists of the most pronounced type. Rightly or wrongly—I cannot tell which—they are said to be connected with the Society of the Holy Cross, and consequently suspected of favouring the views of "The Priest in Absolution." An open-air meeting was called for the evening of Tuesday last week, in the vicinity of the church, for the purpose of considering "That Abominable Ritualistic Text-Book, 'The Priest in Absolution'"; and Mr. Butcher, one of the churchwardens of St. Andrew's, was announced as chairman. A day or two before the meeting, Mr. Butcher received the following note from the Bishop of Lichfield:—

July 6th, 1876.
My dear Sir,—I have before me a printed notice of an open-air meeting on Tuesday next, July 10, at which speeches are proposed to be delivered "on that abominable Ritualistic text-book, the 'Priest in Absolution.'" As your name is attached to the publication, I think it my duty to warn you, as churchwarden of St. Andrew's parish, that as the book is not published, you will make yourself liable to prosecution if you encourage the public discussion of the objectionable matter which that book is said to contain. My advice to you would be to revoke the notice of the meeting, and to leave the consideration of this very painful question to the heads of the Church, who (at this very time at which I am writing) are engaged in this inquiry in the Upper House of Convocation. I have also to request you to let me know what is your account of the disagreement said to have occurred on the subject of the collection of alms in church. I hope you will receive these suggestions in the same spirit in which they are offered to you by your faithful servant and friend,

G. A. LICHFIELD.

Mr. J. Butcher, Churchwarden,
St. Andrew's, Wolverhampton.

I think you will agree with me that this is a very extraordinary epistle, and that Mr. Butcher did quite right in declining to attempt to stop the meeting. The bishop must have a very extraordinary idea of what publication is, seeing that the book was printed, and, as the public have been credibly informed, in the hands of several members of the Holy Cross Society; and he must have a still more extraordinary idea as to the limits of public discussion in this country. Is the explanation of this passage to be found in the theory, that it was written with the idea that such a statement, made on the authority of a personage so exalted as a bishop, would infuse such doubts into the mind of Mr. Butcher, as to the legality of the course he was pursuing, that he would do his best to avert the extension of a scandal already occupying too much public attention? Perhaps so, I cannot tell; but it looks very like it. The passage of the letter, however, on which one's attention naturally fastens, is that in which the good bishop passes from warning to advice. "My advice to you would be," he says, "to revoke the notice of the meeting, and to leave the consideration of this very painful question to the heads of the Church which (at this very time at which I am writing) are engaged in this inquiry in the Upper House of Convocation." The *naïveté* of this is quite charming. Nothing could be finer in its

way; the only objection to it is that it is a sort of thing which is somewhat out of date. In these evil days newspapers are rather numerous; men run to-and-fro, and knowledge is increased; and people have got to know pretty well what bishops can do and what they cannot do. There is not, unfortunately for Dr. Selwyn, the simple and confiding faith there once was, that these questions may be safely left to the consideration of "the heads of the Church." It will be observed, however, that Dr. Selwyn has not a word to say in condemnation of the book or of the practice which it recommends and upholds. His chief object is to prevent public discussion of it. One would have thought that if he had had a healthy dislike to the odious system of auricular confession he would have welcomed any evidence that the laity of his diocese were alive to its evils, and would not have felt called upon to attempt to burke the expression of their opinion. The Bishop of Lichfield must know that "the heads of the Church" in Convocation have no more power to legislate for the Church than the public meeting which he attempted to stop. Any conclusion which Convocation might come to would be no more than an expression of opinion; and the expression of opinion (which has been given since the bishop wrote the letter) is so halting and hesitating that the Protestant laity of the Church may well doubt the expediency of trusting "the heads of the Church" upon so momentous a subject.

It is no doubt a "painful question"; all questions are painful to the bishops which call for decisive action. How can it be otherwise with the chief officers of a Church whose *raison d'être* is compromise? That being the case, naturally nothing can be more painful for the bishops than to be placed in a position in which compromise becomes of no service. Still, the Bishop of Lichfield evidently thinks the present case would not be altogether desperate if only the laity would let it alone, and leave it to "the heads of the Church." Clearly his lordship has immense faith in the policy of obscurantism. The laity ought not to meddle with these high and withal "painful" subjects, but should shut their eyes and open their mouths, and wait for what the bishops may send them. The policy of the bishops in this matter of the Confessional may be briefly described in one Scriptural sentence: "They are like the deaf adder that stoppeth her ear." They condemn the "Priest in Absolution," but they leave the practice the book teaches to take root and spread in secret in the Church of which they are overseers. They are content, apparently, if they can salve over the sore, no matter how it may fester underneath. Keep down public discussion, don't allow agitation to spread—this is the *mot d'ordre*. Surely the position is as humiliating as any position can well be. The bishops must know that these men who cultivate in the Church the practice of auricular confession, who encourage the laity to "come to God's priest for absolution," are doing the work of the Papacy in this country; and yet they do nothing to purge the Church from this evil. What is the meaning of this trimming? Whence comes the desire to stifle the public voice upon this important question, so nakedly avowed in the letter of the Bishop of Lichfield? The reasons are not far to seek, nor difficult to find. The bishops are sensitively conscious of the intrinsic weakness of the Church. If they were to encourage the public discussion of this question of the confessional, the public voice would demand that they should find a remedy for it. And what remedy is possible? Drastic measures would destroy the Establishment, and it is an article of faith that whatever is allowed to go, that must be preserved. It is much easier to hush the scandal up as soon as possible. If the Ritualists are left masters of the field and the situation, a crisis has, at least, been prevented, or at any rate postponed. Let agitation and controversy but be quelled, and all parties may be brought to see that if they will only be moderate there will be room for them all under the broad *ægis* of the Establishment. The hopes of "the heads of the Church" do not in these days go beyond this point. Those halcyon days when the motto of the Church was *surtout de ne point zèle*, are gone. These were days when it was taken for granted that nothing could shake the foundations of the Church as by law established. There was then no fussy activity in dividing parishes and restoring churches; and if anyone had proposed to cheapen the mitre by adding another bishop to the Bench, he would have been deemed fit only for Bedlam. Ah! things were easy for bishops in those days. No such condition of things as that of the "present distress" could have been imagined. But

in course of time a dreadful alternative made itself very clear—either the Church must become zealous, or she must submit to see herself swamped by Dissent. On the whole the bishops have had a hard time of it ever since. They have not been able, with all their efforts, to prevent the pouring of the new wine into the old bottles, and they are possessed with a chronic dread that the latter will burst; and especially has this been the case of late, the wine from the most recent vintage being of the most dangerous sort for old bottles already very much weakened.

The bishops know this, and hence the gingerly manner in which they have dealt with this important question of the Confessional. Yet in the face of the condition of things which recent events have revealed as existing within the Establishment, we find clerical members of the Church of all grades now and again turning to the "political Dissenter," like Ahab to Elijah, and putting the question, "Art thou he that troubleth Israel?"

I am, Sir, your obedient servant,

J. A.

Brierley Hill, July, 1877.

THE DWELLINGS OF THE POOR.

To the Editor of the Nonconformist.

SIR,—In your issue of last week you give an article upon "Improved Dwellings for the Industrious Classes," and speak of Mr. Waterlow's project in the City of London as the first of its kind. This is a mistake. On June 14, the "Metropolitan Association for improving the dwellings of the Industrious Classes," held its *thirty-third* annual meeting. I have been a member of that society from the first, and am acquainted with the difficulties, and opposition, it has encountered, both from active opponents and lukewarm friends; the latter being perhaps the worst. This association originated in a true desire to raise the character of the City workers, by improving their dwelling places, and at the same time prove to the capitalist that this might be compatible with a fair return upon his capital. Many persons had felt the uselessness, if not mockery, of expecting from the masses the exercise of self-restraint and self-respect, whilst residing in such dens as their poverty compelled them to occupy, well knowing also the danger to health, to such as live in close and fetid dwellings, without an external thing calculated to cheer the spirits or delight the eye. Indeed, who that has lived in a close neighbourhood, has not in some measure experienced those dreadful "sinking feelings," which are mainly caused by the continuous breathing of exhausted air? The "blue ruin" remedy for this is a sad one, having to be taken in increased quantities, to produce the required feeling of comfort and warmth, until the drunkard is made. It is the fashion for the well-to-do, well-fed speakers at Exeter Hall and elsewhere, to exhort these city dwellers to total abstinence, and to refer to themselves as examples of the benefits to be derived by so doing; forgetting, I fear, in their blind egotism, the very wide difference in the surroundings and circumstances of the two classes.

The "Metropolitan Society" was formed, with the intention of obtaining 100,000*l.* in shares of 25*l.* each; but few of the city capitalists responded to the applications, so that until lately the society had to contend with expenses disproportioned to its whole outlay. Nevertheless, its working expenses are small; its special expenditure alone having been heavy. This being long before the days of "Limited Liability," a charter was deemed necessary for the security of the shareholders, which, being somewhat of a novelty to our governors, was the cause of much delay and expense. It was at last secured, but at a cost of two thousand pounds! but with a careful proviso, that the shareholders were not to receive more than five per cent. interest upon their shares. This latter arrangement was readily agreed to by the promoters, their desire being to rank the undertaking as one possible for the capitalist to favour, and remove it altogether from the class of charitable undertakings. The first block of buildings was erected in Pancras-square, near King's Cross, for 110 families, in sets of two and three rooms,—each set to be approached through fire-proof passages, and to possess a water-closet and dust-shaft, with water supply. The water was obtained from one of the city companies, and it was thought reasonable to ask for a continuous and not an intermittent supply—as by the former the company would have been saved a great outlay in furnishing a cistern for each set of rooms. But this was refused, and thus a second unnecessary expenditure of capital had to be made. In due time the building was finished, and then arose the question of window-tax. Our directors requested it might be classed

with other large buildings, such as the residences of the nobility, &c., where a compounding plan was allowed; but again we were subjected to a third unnecessary expense. The Government decided against this course, and required each set of rooms to be paid for as a separate house. I am glad to be able to add that the manifest hardship of this decision was one of the causes which led ultimately to the abolition of the window-tax. The successful working of the project was much impeded by the unwillingness of the public to take up the shares, partly occasioned, perhaps, by a fear that an attempt to mix up philanthropy and commercial enterprise would result in failure; or from non-approval of our modest limit of profit. However, it is now a paying concern.

I venture to express a hope that some of your readers who desire to rescue the workers of London from the power of a noxious class whose whole aim has been, and is, to unfairly increase their incomes by providing ill-ventilated rooms and dwellings at an oppressive rent for the toiling thousands of London, and will apply to Mr. W. H. Gatliff, of 8, Finsbury-circus, for shares. Thus may they do what they can in promoting a fundamental reform, and at the same time receive fair interest for their money. The number of inmates in the building is now, as appears from this year's report, 5,171 persons, and the company pays 5 per cent. upon its shares.

The following are the particulars relative to the oldest of the society's erections, that of Pancras-square, King's-cross, only:—

Receipts from tenants for 1876	£1,792	15	0
Less expenditure	724	2	9

Profit	1,068	12	3
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Upon an expenditure of 18,300*l.*

The population of this block is 645; there have been eight deaths (seven being under ten years of age) or about 12½ per 1,000, whereas the death-rate in many parts of London and our large towns is double this.

I am, respectfully,

WILLIAM ALLEN.

Dorking, July 16, 1877.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, MONDAY NIGHT.

The Government have to-night suffered one of those defeats on side issues which occasionally vary their triumphal progress through the session. It will be remembered that some time ago Mr. John Holms asked a question about the appointment to the control of the Stationery Department of a Mr. Pigott. Mr. Pigott, it was then made clear, did not know anything about stationery, beyond that measure of knowledge which is possessed by ordinary people who use it. The department is, moreover, one which specially requires that it should be under the control of a practical man. The question not assuming any special importance was answered by Mr. W. H. Smith, who, after beating about for some time in search of the best possible answer, fell back upon the fact that Lord Beaconsfield had appointed Mr. Pigott, and of course it had been done after due consideration.

This was an answer which did not satisfy Mr. Holms, and to-night he found a favourable opportunity of moving a definite resolution. He was exceedingly fortunate, inasmuch as he found the first place for his motion, which took the form of an amendment on going into Committee of Supply. Had he been second or third, or in any other position, the Government could have manoeuvred out of a delicate and dangerous position by forcing a division on an earlier amendment, thus preventing Mr. Holms from taking the vote of the House. Mr. Holms was to-night "master of the situation," and, as the event proved, had with him a majority of the House. It was significant at the outset that the resolution, which was nothing more nor less than a vote of censure on the Government, and more particularly on its head, was seconded from the Ministerial benches. But the position became increasingly dangerous when the remarks of members who agreed with Mr. Holms were cheered by good Conservatives. The speeches were all brief and to the point, Mr. Bates, the well-known member for Plymouth, being the only Conservative (not also being a Minister) who was found to oppose the resolution. Beyond the obvious inappropriateness of the appointment, it was made in the face of a special recommendation of a select committee, which met in 1874. The committee recommended that appointments of this character should be made with due regard to the practical acquirements of the nominee. Mr. Pigott

had no practical acquirements; and thus within a few years after the committee having been appointed, and having laid down a certain fixed principle, it was outrageously violated to gratify a personal predilection of the Premier. Even the loyalty of the Conservatives could not stand that, and, accordingly, on a division, Mr. Holms' resolution was carried by a majority of four.

Mr. Bates, as I have observed, was the only Conservative member not of the official body who was found to raise his voice in favour of the appointment. There was, however, one other member who, though he did not speak, took means to indicate his approval of the action of the Prime Minister, and his strong disapproval of any member who should dare to question the actions of the right hon. gentleman. This was Sir William Edmoustone, better known in the House as "the Admiral," who was in a state bordering upon serious illness when the figures were announced which showed that the Government had been defeated! In accordance with the usual formula, the resolution being in the form of an amendment, it had to come before the House twice. The division having negatived the proposal to go into committee, the Speaker then put the words as a substantive motion. This was, of course, a mere formality, but the Admiral raised his deep voice, sending forth an uncompromising "No!" when the Speaker put the question, a cry of effete Toryism, welcomed from the Opposition benches with a ringing shout of laughter.

Shortly after this little episode the House got into committee on the Civil Service Estimates, and spent a long evening in their discussion. Considerable progress was made, and the real obstacle to an early prorogation of Parliament was to this extent removed. Mr. Dillwyn finding nobody else move, asked the Chancellor of the Exchequer when he proposed to make a statement now due of the bills which the Government intend to stand by. It appeared, however, that the Marquis of Hartington had anticipated Mr. Dillwyn, and had been privately requested to postpone his question till Thursday, when we shall hear what the Government propose to do. But not much interest is felt on the subject; a pretty accurate opinion being formed about the prospects of the more important bills, whilst the aggregate of measures whose fate is yet uncertain is not of a character which makes their destiny a matter of absorbing interest. I may mention that the Bishops Bill is regarded as having very little chance of becoming law this session. It has not yet been read a second time in the House of Commons, and a period of the session has arrived at which a few men, determined in their opposition to any particular measure, can almost certainly prevent its passing. There are a great many men in the House of Commons who think we have bishops enough, and who would not miss a favourable opportunity of preventing an extension of the number. Another bill which has no chance of passing is the Valuation Bill. Mr. Joseph Cowen has "scotched" this with a notice of amendment which commands the sympathies, not only of the Liberal party as a body, but of a great many Conservatives. The Government can afford to despise the opposition of the Liberals, even as a united party; but they cannot look without concern on a revolt within their own camp on the ticklish question of the valuation of property. The Universities Bill has passed through the Lords almost without amendment, and, of course, is now safe.

The Government have been pushing forward Estimates as fast as possible, taking them whenever they have had a night or a day. The consequence has been that considerable progress has been made, so much so that they could afford on Friday night to see the House counted out. At the morning sitting on Friday Estimates were the first order, and the greater part of the sitting was taken up with votes for Ireland. The occasion was seized by some hon. members of the stamp of Mr. Cullen and Mr. Meldon to attack Irish officials, the former referring to a well-known official as "the nuisance to Ireland," Mr. Herbert Murray. Mr. Meldon joined in the attack, and it was somewhat aggravating that, after they had spent some time in endeavouring to convince the House that Mr. Murray was a very bad man, Mr. Gray should rise and observe that "Mr. Murray was probably the most unpopular man in Ireland, but he was a good public servant." The House seemed to think that there might be some connection between the two facts.

Madame Nilsson will present the prizes to the pupils of the Royal Academy of Music a few days hence.

THE WAR.

THE OCCUPATION OF TIRNOVA.

The special correspondent of the *Daily News*, who enjoys the privilege of being the only English correspondent in the Russian advance, describes in a long telegram the occupation of Tirnova—a not unimportant town well on to the Balkans. This place was entered on the 4th by the Grand Duke Nicholas and the greater part of the Eighth Corps. The troops went thither by forced marches from Sistova, but met with no opposition. It was a military promenade. They met with a splendid reception:—

The appearance of the town to-day presented a striking contrast with what I saw when here last summer. Then, not a woman was to be seen in the streets nor at the windows of the houses, and men went about with a frightened, cringing air, that showed the state of terror in which the people were kept. The zaptiehs were the only people who did not appear afraid of their own shadows. Now, all is changed. The zaptiehs are replaced by Russian soldiers. The streets are full of women, girls, and children, who mingle with the soldiers on the most friendly and sociable terms. The windows are teeming with the faces of pretty girls, flags, and streamers. The narrow, crooked streets are choked up by crowds of people, soldiers, horses, and wagons, and the town is ringing with excitement and joy. Such is the reception the invaders receive at all hands. The Grand Duke arrived about noon. He was met at the usual entrance to the town by priests in robes chanting prayers in the old Slavonic tongue, and immense crowds of people. With deafening cheers he was conducted to the church, where he assisted at a short service, then passed through the streets, where several arches had been erected with the inscription upon them of "Welcome," followed by a crowd of girls singing. The women and girls at the windows literally covered him with flowers, while Christo Ignatieff with the enormous moustache was quite buried in the carriage under the leaves, flowers, and wreaths showered upon him. The Grand Duke then went to the quarters already prepared for him. The people have opened their houses to the Russians. There is no trouble about getting billets. The officers have only to inquire at the first house, and if not already occupied they are sure to be received. I obtained a room in the first house I asked at. The people are all smiles and words of welcome. I can only hope that the Russians will not cause them to change their ideas before they go away.

The country along the road is stated to be rich, mostly grass land. Nearly the whole Turkish population fled from Tirnova to Shumla, carrying off their goods and chattels. The houses of those who fled were more or less damaged by the Bulgarian juvenile population. Fifty Turkish families have remained quite undisturbed and unmolested.

The Turks, when they fled, drove off all the Bulgarian live stock—sheep, horses, and cattle—they could lay their hands on, but did not go further. Several villages passed through had not one four-footed beast left.

A telegram from Berlin says:—"Russian operations in the direction of Gabrova and Lom Palanka are carried out by comparatively small detachments, the advance of the main force being impossible before the formation of sufficient depots of stores. The difficulty encountered in the gigantic task of providing for 300,000 men and 70,000 horses is aggravated by the Russians having but a single railway, and this with but one line of rails at their disposal. In the meantime fresh troops are kept ready in the adjoining provinces to increase the number of combatants as soon as the stores in Bulgaria shall permit the appearance on the spot of the new comers. The Russian and Turkish plans develop very much as was anticipated. To protect the Sistova bridge and secure another passage, the Russians are preparing to besiege Rustchuk, and at the same time are making ready for an attack upon the Balkans. The Turks, to place the Russians between two fires, occupy the Balkans and Danubian fortresses, and meanwhile avoid any serious collision in the open. Recent engagements were occasioned by the Turkish commanders testing the strength of the advancing enemy."

THE CAPTURE OF NICOPOLIS.

The Russians have marched to Nicopolis, thirty miles west of Sistova, and occupied that town. A division of the 9th Corps, which with the 8th Corps and the Bulgarian Legion form the army under the immediate command of the Grand Duke Nicholas, moved from Sistova towards Nicopolis early last week, it being understood that when it had taken the latter town it would move northwards and advance towards the Balkans via Plevna, when it could either follow the 8th Corps through Tirnova, or advance by the Lovatz Pass to Tatar Bazardjik and Philippopolis. The troops sent to Nicopolis arrived on the heights above that town on Sunday, and drove the Turks into the fortifications with heavy loss; while the batteries of the Roumanians on the opposite side played upon the defences. The struggle at the earthworks lasted four hours, when the Russians captured the work by a desperate assault. 6,000 men and forty guns of various calibre were, says the *Times* correspondent at Turn Magurelle, captured, and Ahmed and Hassan Pashas, commanding at Nicopolis were taken prisoners. Two Turkish monitors also fell into the hands of the Russians. The Russian official despatch makes no mention of the guns or monitors, but says that "the Russian troops fought with matchless bravery, and captured successively all the enemy's positions." The taking of Nicopolis is important, as it makes it possible for the Russians to send troops across from Turna Magurelle and to build another bridge, and protect their right wing.

So far as regards supplies (says the special correspondent of the *Daily News*), the Russians are determined to leave nothing to chance, with Bucharest as a great central depot, where there are stores of meal to which the supplies of rice for the relief of the Bengal famine were a mere bagatelle. Sistova will be an intermediate depot, and Tirnova the advanced depot. To facilitate the conveyance of stores another bridge of very substantial construction has been commenced between Simniza and Sistova, higher up the stream than the one now existing. The key of the Balkans, Tirnova, is in Russian hands. Russian soldiers are climbing the Balkans. Russian cavalry have scoured Bulgaria till within sight of Rustchuk on the east and beyond Plevna on the west. All this has been done, not with dashing promptitude, but with prudent, careful deliberation, allowing full time for the concentration of opposition. Yet there has been no opposition worthy of the name.

THE RUSSIANS ACROSS THE BALKANS.

On this subject the Vienna correspondent of the *Times* says:—"From Tirnova the Russians had quite a choice of passage over these hills, the Shipka Pass, by Kabrova, down to Kezanlik; the Travna Pass, by Travna, down to Maglis; and, if they liked, the Glens Pass, down to Hankoi, all three in the valley of the Tundja and its affluents, and only separated by a ridge from the road down to Adrianople. The first intimation of the event came from the railway people at Jamboli, the terminus of the branch line from Adrianople in the direction of Shumla, and was to the effect that a Russian force, stated to consist of eighteen battalions, with cavalry and artillery, had crossed the hills, meeting on its way but three Turkish battalions, and that they were expected every moment to reach Jieni Saghra, a station a few miles to the south-west of Jamboli. According to the first telegram, the local forces thereabouts were endeavouring to rally and join the three battalions which had retired before the Russians; but they do not seem to have stood their ground, for it is already announced that a detachment of Cossacks has reached Jieni Saghra. The appearance of a detachment of far-ranging Cossacks is no criterion of the advance of the Russian main force; but the feat is a bold and clever one, having alone been sufficient to interrupt the railway communication from Adrianople to Jamboli, which has been of the highest importance for all transports to Shumla and the Turkish Quadrilateral. Even if this audacious movement be checked or not followed up, there is an end to all traffic for some time to come; for, according to the accounts sent by the railway authorities, nothing can exceed the confusion and panic caused by the appearance of the wild irregulars among the Mahomedan population on the southern slopes of the Balkans. The Tundja Valley is one of the richest and most cultivated districts of European Turkey, being renowned for its attar of roses, in the production of which the Turks and Bulgarians about equally share. All this Mahomedan population, then, is reported as flying in every direction, encumbering the roads and railways to get away in the direction of Adrianople. As far as we know, it was the flying corps of Skobeloff, composed of the 4th Rifle Brigade, the Bulgarian Legion, and the Caucasian Division of Cavalry, which has been in the direction of Tirnova as the extreme right wing of the Russian Army facing the Turkish Quadrilateral from the west. With a host of Bulgarian mountaineers well acquainted with all the numerous passes, the Russians had no great difficulty in ascertaining which were least or, perhaps, not at all defended by the Turks, and appearing all of a sudden on the other side, to strike terror in the Turkish population, which by this time is, doubtless, convinced that it has the worst to fear from the invaders and their Bulgarian allies. The moral effect is, therefore, more to be feared in this case than the passage of even the whole flying column of Skobeloff, which alone can have crossed, for it is not easy to suppose that the Russian commander would send a considerable portion of his forces across the Balkans while the main Turkish force is intact among the fortresses. The three and a-half Corps d'Armée which have passed, or even the four corps, if the division of the Ninth Corps, which was still at Turn Magurelle, was brought over, now, after the fall of Nikopol, would scarcely allow the detaching of a strong force across the Balkans; indeed, according to the latest information, two of the corps—the 12th and 13th—had taken up a position on the road to Rustchuk, while the 8th was in position further south, in the direction of Osman Bazar. This as well as other indications seem to show that the Russians have primarily the intention of grappling with the fortresses and the army within their protection."

The Turkish newspapers urge the inhabitants of Constantinople to constitute volunteer battalions, and they call attention to the fact that the enemy is at the gates of Constantinople.

In Stamboul a very general impression exists that foreign Powers will intervene. The works on the fortifications are being carried on with great activity.

THE INTENDED SIEGE OF RUSTCHUK.

The investment of Rustchuk proceeds but slowly. The Russian force which is to undertake that operation has, says the *Daily News* correspondent, simply stood fencing on one side of the broad lane along which the Balkan column has marched up the country to Tirnova. Of the 12th Corps, one division, the 12th, is at the confluence of the Jantra with the Danube. The other, the 33rd, remains

still in position at Biela. The 13th Corps has one of its divisions, the 35th at Kosovo, a little distance higher up the Jantra than Biela; while the other, the 1st Division, is at Pavlo, where still remain the headquarters of the Cesarewitch and his brother Vladimir. I believe permission at last has been accorded to cross the Jantra, but a rapid advance on Rustchuk does not seem imminent. The front of this army is covered by three cavalry divisions, the 12th, the 13th, and the 8th, the latter not being needed with its own corps. The front of the three divisions extends from the Danube, about twelve miles west of Rustchuk, for some forty miles inland in a direction due south, their front facing the Turkish forepost position on the river Lom. The 12th Cavalry Division is on the left, with its headquarters here in Obertenik, the 13th in the centre, and the 8th on the right, with its headquarters in the village of Cairkioj. Small reconnaissances are pushed forward, but the mass of the divisions has been stationary for nearly a week.

THE WAR IN ASIA MINOR.

The Russians have raised the siege of Kars, and Mukhtar Pasha has entered the place. As a set-off to this Turkish victory, however, the news arrives that General Tergukasoff has succeeded in relieving the small Russian garrison in the citadel of Bayazid, who had been shut up for twenty-three days, but he found the place in such a state of ruin, and the air so infected with the effluvia from decomposing bodies, that he allowed his army but short rest there. He has, however, retired towards the Russian frontier. The Russian positions in front of Kars have now all been abandoned, and the *Times* correspondent at Kars reports a visit he paid to their deserted batteries. They had been constructed with much skill and tact, but they show traces of the accuracy of the Turkish fire. The Turks at Kars are said to be a fine body of men, confident, and in excellent spirits, while Turkish supports are said to be constantly flowing in. The place is described as almost impregnable. A correspondent of the *New Free Press* of Vienna says that the twenty-one days' bombardment has produced no effect whatever.

Ismail Pasha, the commander of the Turkish right wing, has requested supplies of provisions from Erzeroum, the resources of the district in which he is operating being exhausted. It is said that Armenia is absolutely ruined by the ravages of the war. A terrible famine is expected in the districts of Alaahgherd Karakilisa and Bayazid. The population is utterly ruined.

Reiss Ahmed Pasha, according to a telegram from Constantinople, has received orders to attack General Tergukasoff and follow him into Russian territory.

The Russians who have retired from Kars have taken up a position at Zaim, some twenty miles to the north-east of the Turkish fortress, and on the road to Alexandropol. Mukhtar Pasha's army is encamped at Vesine Kalé, seven miles south of Kars. According to Turkish estimates, the Russian general has with him forty-eight battalions of infantry, two regiments of dragoons, six of Cossacks, and thirteen field batteries. According to a well-informed Vienna journal, Russian reinforcements for Armenia, consisting of an infantry division of 12,000 men, are under way from Saratov, advancing by forced marches to Armenia, and twenty regiments of Cossacks are about to follow. A telegram from Tiflis states that the new Russian army will consist of at least 120,000 men. The siege of Kars will be recommenced. It is, however, hardly believed that the Russians will be able to open a fresh campaign in Asia this year, the rough season setting in by the middle of September rendering operations impossible.

According to news received at Vienna the entire Caucasus is in a state of revolt. The Daghestanes, Lezghians, Abhases, and Circassians have risen en masse. All isolated bodies of Russians have been massacred to a man. The only road now in the hands of the Russians is that leading from Wladikawkas to Tiflis.

MISCELLANEOUS.

The Khedive is sending more troops to Turkey, and Egyptian steamers are embarking them with horses, guns, and ammunition. 3,000 have left.

According to a report from Vienna great popular agitation is reported to prevail in Russia, the people not only clamouring for a constitution, but openly expressing the opinion that the privileged and aristocratic classes of officers must immediately give way to the professional soldier, in order that a catastrophe of still more vital import than the Asiatic fiasco may be avoided in Europe.

The Austrian Government having declared against the invasion of Servia by Roumanian troops, has likewise deprecated the occupation of the Timok Valley by the Turks. While this decision remains in force the Russians in Western Bulgaria may receive provisions and ammunition *via* Servia. A Vienna paper quotes a remark of Count Andrassy, that whoever enters Servia, be he Turk, Russian, or Roumanian, will find Austrian troops on his heels the next morning.

The *Times* Calcutta correspondent says:—"The Calcutta Mahomedans have published an appeal to their Indian fellow-subjects of all creeds for help to the sick and wounded Turkish soldiers. Neither Christians nor Hindoos, however, have as yet shown any signs of responding. Among Mahomedans the movement on behalf of Turkey seems to be gaining strength, but reveals no symptoms of

disloyalty. The Nawab of Malar Koila, a small State in the Panjab, has subscribed 21,000 rupees for the Turkish wounded. It is stated that telegrams regarding the progress of the war are read aloud daily in the mosques, and the news of the recent Turkish successes was received with great delight."

Hobart Pasha has had a long interview with the Sultan, who gave him permission to command an expedition to the Black Sea, with complete liberty of action.

The Russian Agency says:—"Prince Bismarck has declared that in present circumstances mediation is impossible. There is no convention between Roumania and Servia. Russia and Austria are agreed as to advising them, but without assuming to themselves any right of interference."

A naval correspondent of the *Times* says:—"It seems bitter irony, but it is none the less true, that the only part of the Danube Fleet which may be considered safe consists of the steam launches presented by the Khedive, which are still lying in railway trucks at Rasgrad, having been forwarded too late from Varna to enable their being launched at Rustchuk."

An official despatch of the Danubian Commission states that the Russians had sunk boats loaded with stones in the Sulina branch of the river, completely obstructing the passage of vessels. In doing this they used the Commission's material.

Mr. Layard is said to be negotiating with the Porte for permission for the British Fleet to enter the Dardanelles in certain contingencies. It is reported that the Porte has had occasion to intimate that while the war lasts it will open the Dardanelles to vessels of no Power which has not promised to support it against Russia.

Greece is showing some military activity. Greek volunteers are arriving in large numbers from Turkey, and these the Government is enrolling in its army. The reserves also have been called out, and defensive preparations are in progress. From Janina, Thessaly, and Crete disquieting reports have been received. In the last-named island disturbances such as are often the precursors of insurrection have occurred.

The correspondent of the *Daily News* at Simnitza reports another breakdown—this time a very serious one—of the bridge over the Danube. A violent storm of wind and rain threatened the very existence of the structure; the water poured into the pontoons and threatened to swamp them, and when the storm was at its height the bridge broke in two places, the pontoons having sunk. On Tuesday morning there were two gaps in the bridge, one of them small and the other extending over a hundred yards. A day at least would be required for the repair of the bridge. The telegram was of course sent after the repairs had been completed. Another pontoon bridge is being constructed by the side of the old one.

Chicago telegrams state that agents of the French Government are buying there large quantities of provisions and military food supplies.

One of the correspondents of the *Times* states that during the fight that occurred at Sistova, after the Russians had crossed the Danube, a Turkish detachment threw down their arms and asked for quarter. It was granted, and a Russian officer went to the commander of the Turks to demand his sword; but he, frenzied by defeat, forgot himself, drew a pistol, and shot the Russian through the breast. With a wild cry of revenge the Russian soldiers sprang forward and bayoneted the Turks, whose commander had sacrificed them by violating the well-known rules of war.

The British staff officer on half-pay whose letters from the seat of war to Captain von Wickede are regularly published in the *Allgemeine Zeitung*, in a new communication, declares that the Turkish pashas and admirals on the Danube must have been asleep when the Russians crossed. The staff officer, an avowed adversary of the Russian Government and policy, says that while no punishment could be too severe for the Turkish commanders, the Russians deserve the greatest praise for the judgment and circumspection with which their plans were laid and executed. He regards the defeat of the Turkish armies, whose rank-and-file he considers the best soldiers in the world, as a mere question of time.

The German settlers in the Dobrukscha are reported to be suffering seriously from the war. The German Government has addressed complaints to the Governments both of Russia and of Turkey in consequence of the treatment which these settlers affirm they have received at the hands of the soldiery of both countries.

The Russian Government has called upon monasteries and other endowed ecclesiastical bodies in the empire to contribute more liberally than heretofore to the funds raised for the defence of the country in the shape of voluntary loans. The Czar has approved an ordinance raising the import duty upon pianos to sixty roubles apiece, and on organs to a hundred roubles.

While Abdul Kerim Pasha retains command on the Danube, Suleiman Pasha, the victor in the Montenegrin defiles, will be entrusted with the defence of the Balkan passes and slopes. He is expected at Adrianople by the end of this week.

The German squadron is now at Haifa, and, after a stay on the Syrian coast, is to undertake a course of evolutions in the Aegean Sea. It has not been ordered to Besika Bay.

The train from Adrianople on Monday brought 100 Bulgarian prisoners to Constantinople accused of being spies. The steamer *Izzedin* brought 80

more on a similar charge. They will be tried by martial law.

The special correspondent at the seat of war of the *North German Gazette* attributes a considerable portion of the success achieved by the Turks in defensive warfare to the superiority of the Martini-Henry rifle with which they are armed to the old-fashioned Kruka rifle of the Russians. Both in range and precision the Martini-Henry has proved far superior to the Russian firearm, and the correspondent says that the Russians have hard work in making head against it.

ON "SUPERNATURAL RELIGION"— VOLUME THIRD.

III.

Adequately to review the volume before us would require more than one volume as large as itself. All that we can do is to give a specimen or two of its argument, and to indicate the grounds on which we believe that it utterly fails. We have already done so with reference to the Acts of the Apostles, and we now conclude with a still briefer notice of what our author says regarding the Apocalypse and the acknowledged letters of Paul.

"The so-called Epistles of James, Jude, and John, do not contain any evidence which, even supposing them to be authentic, really bears upon our inquiry into the reality of miracles and Divine revelation; and the testimony of the Apocalypse affects it quite as little." So we read. But our author having already, in examining the Fourth Gospel, had occasion to say a good deal regarding the so-called Epistles of John and the Apocalypse, adds, "It is unnecessary to enter upon a more minute discussion of them here." We turn back, therefore, to Volume II., and re-examine all that is said about the Apocalypse, and can find no "discussion" at all, general or minute, on the bearing of the Apocalypse on the question of the "reality of a Divine revelation"; we only find an assertion which is contrary to the most obvious facts.

The Apocalypse is, according to our author, the work of the Apostle John, and was written about A.D. 68. With his reasons for these beliefs, our space forbids us to intermeddle. We accept the first unhesitatingly; we question the second, but nothing depends on the date as it respects the matter now in hand. The Apostle John being the writer, what of the book itself? The answer to this question can be culled only from an occasional sentence, or inferred from the scope of his argument. The book is "a highly dogmatic treatise" (ii. 395). It is in fact the protest of John, and through him of "The Twelve," against the "universalism" of Paul. "It possesses the greatest value as an indication of his [John's] views." And "if it be merely regarded as a contemporary writing, it still is most interesting as an illustration of the religious feeling of the period" (Vol. III. 313). "In the messages to the seven churches," we are told, "there are references and denunciations which, in the opinion of many able critics, are directed against the Apostle of the Gentiles and his characteristic teaching. Who but Paul and his followers can be referred to in the Epistle to the Church of Ephesus: 'I know thy work, and thy labour, and thy patience, and that thou canst not bear wicked persons: and didst try them which say they are Apostles and are not, and didst find them liars?'" (Rev. ii. 2.) None but Paul and his followers, we are likewise assured, can be referred to as those that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the sons of Israel, to eat things offered unto idols. This supremely absurd interpretation is held by "many able critics"—and they must be very able indeed—able to see things that are not, and in things that are to see forms and colours that do not belong to them. Anything more arbitrary cannot be imagined. A weaker foundation, or even prop, for the theory of an irreconcilable difference between the "twelve" and Paul, there cannot be. But there are no critics more credulous, and none more arbitrary in their interpretations, than those who, setting aside the historic evidence which has hitherto satisfied critics of all theological schools, have invented or stumbled on a new principle for the reconstruction of the Christian history—a principle to the exigencies of which the larger portion of the books of the New Testament must be sacrificed, and by which the interpretation of the remainder must be determined—as in the instances just quoted—at whatever cost.

The most explicit statement we can discover of our author's general view of the Apocalypse is in his second volume (p. 407, second edition), and is as follows:—"The Judaistic form of Christianity which is represented throughout the Apocalypse, and the Jewish elements which enter so largely into its whole composition, are

precisely those which we might expect from John the Apostle of the circumcision, and the associate of James and of Peter in the very centre of Judaism, as we find him described by Paul. . . . There can be no doubt that the animosity against Paul which was felt by the Ebionitic party, to which John as well as Peter belonged, was extreme, and when the novelty of the doctrine of justification by faith, alone taught by him, is considered, it is very comprehensible. "The Judaistic form of Christianity which is represented in the Apocalypse" is thus identified with the doctrines of "the Ebionitic party," and it is only on the assumption of this identity that the evidence of the Apocalypse in favour of the "Supernaturalism" of the earliest form of Christianity can be set aside—and to the Ebionitic party, John and Peter, it is asserted, belonged. Let us examine these propositions.

The speciality of "the Ebionitic party," of whom we read first in the pages of Irenæus, was a purely humanitarian view of Christ and His mission. Now we ask, is this the idea of Christ and of His mission which we find in the Apocalypse? Is this "the form of Christianity" which we find in that book—as the author of "Supernatural Religion" would have us to suppose? An ordinary Sunday scholar could answer this question. The very first chapter of the book represents Christ as "the Prince of the Kings of the earth," "the Alpha and Omega, the beginning and the ending, the Lord, which is, and which was, and which is to come, the Almighty." It represents Him as saying, "Fear not; I am the First and the Last and the Living One; and I was dead, and lo, I am alive for evermore, Amen; and I have the keys of Hades and of death." In the same chapter we read thus:—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." We need not go into further detail, except to remind the reader that in the very letters to the seven churches which are supposed to have been dictated in a spirit of opposition to Paul, Jesus Christ is represented as claiming omniscience, and as being the Judge who shall give at the last to all men according to their works; that the redeemed in heaven are represented as owing nothing in the matter of their salvation to their Judaism, but as having washed their robes in the blood of the Lamb; and that the Lamb is represented as "the Word of God," having on His vesture a name written, "King of Kings and Lord of Lords." Is this Ebionitism? Baur, whom our author may well call "Master," admits that in the Apocalypse Christ "not only shares with God the same power and dominion and the same homage, but is also clothed with predicates which seem to leave room for no essential distinction 'between Him and God.'" Why does not the author of "Supernatural Religion" grapple with this fact? Why, by the mere assertion of "Jewish elements" in the book—elements which are found only in its prophetic imagery—have us to believe that the book is "Ebionitic" in its teaching? Even in the matter of the "Universalism" by which Paul is supposed to have given deadly offence to the "Jewish twelve"—we find it in the Apocalypse more glowingly than in any page ever written by the Apostle of the Gentiles. The seventh chapter speaks of an hundred and forty and four thousand of all the tribes of the children of Israel who were sealed in their foreheads, and then immediately adds, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." What is this but a prophetic version of the Apostle Paul's "To the Jew first, and also to the Greek"? We wonder it has not occurred to some "able critic" that the words we have quoted must have been inserted by stealth, if not by Paul, who was probably dead when the book was written, certainly by some of his followers.

Now as to the assertion that John and Peter belonged to "the Ebionitic party." Of John we need say no more. Deny him, if you will, the authorship of the Gospel and Epistles which bear his name, only leave him the Apocalypse, and you must admit that he was as far from holding a humanitarian view of Christ and His work as he who wrote, whoever he was, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us." Then as to Peter. If we follow the author, whom we are now discussing, we can know nothing of Peter except what we may gather from Paul's letter to the Galatians. The

epistles ascribed to Peter are not genuine! The book of the Acts of the Apostles is not genuine! But the letter to the Galatians is. Be it so. The letter being genuine, the veracity of the writer will not be questioned. Now what does he tell us? This: Remonstrating with Peter on one occasion because he had not "the courage of his opinions," he said to him: "If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We, who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." From which two things are evident—(1) That Peter, so far from being bound by Jewish restrictions, practised *ordinarily* the very liberty for which Paul contended. And (2) that Peter held in common with Paul that doctrine of justification by faith in Christ alone, by which Paul is represented as having created a gulf between himself and the twelve. Again, we ask, is this Ebionitism? The truth is, that the whole representation of our author is in contradiction to facts which are within the cognisance of any thoughtful reader of the New Testament.

There is one statement, however, with which we entirely agree. The Apocalypse is "most interesting as an illustration of the religious feeling of the period"—the feeling, we say, of John, of Peter, and of Paul, alike—the feeling of all who "called themselves Christians." But this feeling was not Ebionite, not Humanitarian. A higher Christology is not to be found in any book bearing the name of John or Paul than in the book which, according to our author himself, may be taken as a mirror of the times in which it was written. And in this fact we have the refutation of the assertion often made, and assumed to be beyond question, that the earliest Christianity was Ebionite, and that Jesus was to the Twelve and other first disciples but a super-eminent wise and good man.

Our author does not grapple with the question of the development of the alleged Ebionite original into the later Catholic type in which alone Christianity is known to us, both in our Gospels and in the writings of the Fathers. He does not even state the question correctly. We have far more to account for than the steps by which Christianity was gradually "freed from the trammels of Judaism and became a religion of unlimited range and universal fitness" (iii. 317). If the original Christianity was what he supposes it to have been, we have something far more profound to account for than this. "The emancipation of Christianity" from Mosaicism is an interesting subject. But there underlies it the more important question—did this emancipation involve in it an entire transformation of the thing emancipated? Was Christianity when emancipated an entirely and essentially different thing from what it was before? From being the faith of a pure, wise Rabbi, in the few brief years of its Judaistic narrowness, did it become the faith of a God-man and a Divine redemption when it was "freed from the trammels of Judaism"? And if we owe its freedom largely to "the genius and energy of Paul," is it to the same genius and energy that we owe the marvellous change that came over it in the course of its emancipation? And if it is, how comes it to pass that John, in writing a book which, according to our author, was to a great extent a protest against the emancipation of Christianity, and against the man who was working it out against the wishes of the Twelve, gives us in that book views of Christ than which mortal pen could write none higher?

We cannot pursue an inquiry of this sort without landing in a *reductio ad absurdum*, which proves that its starting-point must have been false. Our author puts out of sight, or at least leaves out of sight, the main problem to be solved. Explain a mere transition from particularism to universalism, you leave unexplained the greater transition from a mere naturalism to the highest form of supernaturalism. We do not believe then any such transition took place, and in support of our belief that the original type of Christianity was supernatural, we are content to appeal to the one book which our author allows, came from the pen of one of the most intimate personal friends of Christ. The very title of the book is a protest against the use which our author makes of it—it is "The Revelation of Jesus Christ . . . unto His servant John." The man who is making "inquiry" into "the reality of Divine Revelation" should have told us what he thinks of this title, and of what it involves. Does it describe a fact or a falsehood? Here is a "servant of Jesus Christ," one of his most intimate friends, professing to have

received a "revelation" from his now glorified Master—to have received from Him instructions to send letters in His name to seven churches in Asia, and to have received in vision other marvellous communications? Did he really receive this revelation and those instructions and communications? Or is the book a grand fiction? a grand lie? Was John a true man, or was he guilty of imposture and blasphemy in giving to the world, as a "Divine Revelation," what was only the painfully worked-out dream of his own imagination? "Able critics" may find it convenient, as our author does, to use the Apocalypse as a weapon wherewith to smite the Fourth Gospel—failing in their endeavour notwithstanding—but when they have asserted the Johannine authorship of the book, they don't know what to do with it; they will not face the questions which immediately arise, and which we have briefly indicated.

We have exhausted the space allotted to us, and cannot, even in the briefest form, discuss the process by which the author of "Supernatural Religion" labours to evacuate such passages as 2 Cor. xii. 12 and Rom. xv. 19, of the evidence they furnish that the Apostle Paul claimed to have wrought miracles. Some things, however, are admitted, which might be made the basis of a conclusive argument against this process. "It must not be supposed," we read (Vol. III. p. 346), "that we in the slightest degree question the fact that the Apostle Paul believed in the reality of supernatural intervention in mundane affairs, or that he asserted the actual occurrence of certain miracles." Again we read, page 323:—"It is undeniable that Paul preached the doctrine of the Resurrection and Ascension of Jesus, and believed in these events." It is equally undeniable, he would admit, that Paul believed that the Christianity which he preached was not received from man, but "by the revelation of Jesus Christ" (Gal. i. 12). In other words, Paul believed in the "reality of Divine revelation," and that such revelation had been given to himself. Our author never leaves us for long to forget that the first churches were very "uncritical"—would he have us to believe that Paul was "uncritical"—the man to whose "genius and energy" we are mainly indebted for the "unlimited range and universal fitness of the religion" which bears the name of Christ, but which in Christ's own hands was little more than an improved Mosaicism? The testimony of Paul to facts, such as the Resurrection and Ascension of Christ, after, we may be sure, the most "critical" examination of their evidence, cannot be set aside. But our author is bound by his *a priori* conviction of the impossibility of these facts, to set aside even his testimony. We once met a man in a railway carriage who, after avowing his atheism, said, "I will believe in God when He owns Himself." But a pantheist, like our author, would not believe in God even then. He would say, "It is all a delusion—God cannot own Himself—the idea of personality must be totally excluded from our notion of God; and action, personal or intentional, cannot be predicated of the Divine, which is the all and in the all." Not only is the Gospel evidence insufficient; but no amount of evidence, and no species of evidence, can overcome the "inherent incredibility" of anything that claims to be more than natural. This is the Alpha and Omega of our author's creed.

JOHN KENNEDY.

Mr. E. N. Young is writing, and Mr. Horace Waller will revise, a journal of Mr. Young's adventures while engaged in the exploration of Lake Nyassa, and in establishing, as he successfully did, the settlement of Livingstonia.

The life of the late Dr. Wilson, of Bombay, will shortly be published. It is from the pen of Dr. Duff, who, with Dr. Wilson, was one of the oldest Scotch missionaries who have ever laboured in India.

Mr. Jasper More is about to publish a narrative of his experiences in Bulgaria. Mr. More, it will be remembered, accompanied Lady Strangford during the early part of her philanthropic mission to Eastern Europe.

TONIC SOL-FA COLLEGE.—Mr. Vernon Lushington, Q.C., presided on Thursday evening at the opening *soirée* of the session at Plaistow. Students to the number of fifty have assembled from all parts of the three kingdoms, including London, Stornoway, Inverness, Manchester, Chester, Carnarvon, &c. They are nearly all engaged as choir-masters, preceptors, and teachers of music in choral societies and day schools, and come up to London during their holidays for six weeks of training in the art of teaching music and the practice of singing and playing various instruments. The Tonic Sol-fa College undertakes the training especially of music teachers for the common people, and the adoption of the system by all the principal school boards in England and Scotland makes the demand for such teachers greater than the supply.

THE QUARTERLY REVIEW, No. 287, is published THIS DAY.

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The Nonconformist.
WEDNESDAY, JULY 18, 1877.

SUMMARY.

AFTER long delays, owing to the need of disposing their huge forces, providing adequate depots, and making sure their communications across the Danube, the Russians are opening the campaign with some vigour and effect. Not only has Tirnova, forty miles south, been occupied in force, but it has become the headquarters of the Grand Duke. Here and elsewhere in Bulgaria the invaders have been received with great enthusiasm by the mass of the population, and where the Turks have not fled they have not been molested by the Russians, though the Christians have in some places retaliated for past oppression. On the east of Sistova, where the Czar's forces crossed the river, measures have been taken to invest Rustchuk by an army under the Czarewitch, which holds the line of the Jantra and has cut the railway communication with Shumla at Rasgrad. A Russian force is also south of Silistria, which fortress will probably be blockaded by General Zimmerman, who is moving upon the Dobrudzha, and has passed Medjidie. On the western side, towards Widdin, the Russians have, after a hard struggle, captured Nicopolis, a defensive and isolated position, where they found forty guns, and have taken two pashas, 6,000 Turkish troops, and two monitors, which can be utilised. By this exploit the Russians have secured a desirable position for another pontoon bridge across the Danube, which is to be immediately constructed, and protection for their right wing against Osman Pasha at Widdin.

The strength and enterprise of the invaders have been more especially exhibited by their movements further south. A considerable cavalry force, without artillery, under General Gourka, led through one of the passes by Bulgarian guides, crossed the Balkan mountains

on Saturday, and descended without opposition into the fertile valley of the Tundja, celebrated for its attar of roses. It is somewhat loosely reported from Adrianople that the whole country from Jamboli to that city is overrun with Russians, and both there and at Constantinople the utmost consternation prevailed on Sunday. This flying column seems, after awhile, to have been met by some troops hastily collected, and to have retired into the pass without having reached Yenî Saghra, where the line of railway to Adrianople would have been cut. But the Russians are in Roumelia, on the slopes of the mountains, and the advanced guard is likely to be soon supported by several infantry divisions from Tirnova. But though the Balkans can now be forced and held, any further advance must be slow. Reouf Pasha, who commands in that district, has a considerable force, and by the end of the week the battalions of Suleiman Pasha, who has evacuated Montenegro, are expected at Adrianople. All this time there is no sign from the entrenched Turkish camp at Shumla. The much-talked of "plan" of Abdul Kerim Pasha has been endorsed by the Minister of War whom the Sultan has sent to Shumla. Military critics think that the Turkish commander-in-chief must be asleep, and that the rapid advance of the Russians is alarming. But he is said to bide his time, and when he has got his foes in a trap he will annihilate them. Possibly he may in the end prove as successful as the much-disparaged Mukhtar Pasha. But whether the Turks will fall upon the lengthening and exposed flank of the Russians, or shut themselves in their impregnable fortresses, and refrain from action till heat and pestilence have decimated the invading host, can only be conjectured. The invaders are straining every nerve. They have in Bulgaria and in reserve in Roumania not less than 300,000 men—a host one would think capable of masking all the Turkish fortresses, and marching upon Constantinople.

During the past week our daily papers have teemed with reports of atrocities committed on both sides, but chiefly by the invaders of Bulgaria. Some of these are probably exaggerated, if not manufactured in Fleet-street; others, we fear, are too true. They are the fruits of war, aggravated in this case by religious fanaticism, and some of those persons who so eagerly advocated the armed intervention of Russia seem to be somewhat staggered at the terrible results. On this subject we may quote the following vivid pictures drawn by the Vienna correspondent of the *Times* :—

All accounts from the Turkish provinces are full of the misery and beggary produced by the enormous exertions made, not only in the countries which form the seat of war and its vicinity, but all over the Empire. On the Mahomedan population especially, which has to leave house and home, the strain is telling fearfully. Exhausted as this population may be supposed to have been by previous levies of men, fresh enrolments are being still made in all parts of Asia, so that it would almost seem as if the time had returned when men migrated from the East in nations. At home the fields are deserted and uncultivated, so that famine and all its concomitant evils may be in store. But more than this, in spite of the efforts made by the authorities, it is impossible to restrain excesses, and prevent, as it were, the loosening of all bonds which keep society together; while in the districts forming the actual scene of hostilities the whole struggle is more and more assuming the character of a war of extermination on both sides. The Russians on the one hand and the Turks on the other publish their accounts of atrocities committed in Asia, in the Dobrukscha, and in Bulgaria; and there is only too much reason to fear that the catalogue of cruelty of both combatants is tolerably correct. The war has let loose long pent-up passions, and the populations themselves are beginning to take part in the fray, not less than the armies. This was to be foreseen especially in Bulgaria, where the Mahomedan and Christian elements are so nearly balanced, and where, therefore, the struggle for supremacy between the two must be all the more intense. Whichever side may ultimately prevail, the rich and prosperous towns and districts of Bulgaria will be laid waste, and the excesses of the two adversaries will inflict on the populations tenfold the misery the account of which inflamed all Europe last year, and which in a great measure caused the present war of deliverance. The cure thus promises to become worse than the evil.

A fortnight ago we ventured to express the opinion that when the Russians appeared at Adrianople, the British fleet would probably enter the Bosphorus. Well, the crossing of the Balkan range by a Cossack squadron seems to have created as much stir in London as at Constantinople. Our anti-Russian press, which were somewhat quieted by the Russian overthrow in Armenia, are once more in full cry. A new act of the drama, we are told, now opens. "England," says the *Standard*, "cannot and will not remain unmoved by the march of a Russian army on Constantinople. Whoever has confided in her apathy has mistaken her humour. It is well that the truth should be spoken now." How far this oracular declaration reflects the views of the Government, is not yet known. But during the last week Cabinet Councils have been frequent, and again there are rumours as to the early despatch

of troops to the Mediterranean, and the reinforcement of our ironclads in that sea. The Porte is not, however, prepared to admit our fleet through the Dardanelles unless England becomes its ally in the struggle against Russia. Lord Beaconsfield may be prepared for such action, but some at least of his colleagues would hold back. Meanwhile Austria, which has more at stake in the war than ourselves, remains quite impassive.

The date of the French elections is not yet fixed. M. de Fourtou wants as much time as possible to coerce the constituencies, and would prefer October; the Duc Decazes, who looks at the question from a foreign policy standpoint, is favourable to an early termination of the strife. A fierce struggle it will be. To help the MacMahonites the religious orders throughout France are making great pecuniary sacrifices, and have already disgorged 80,000*l.* The Republicans also, who comprise the mass of the commercial classes, and many persons of ample means, are not sparing of money. Meanwhile, it is to be observed that, as the Bonapartists become more confident and truculent, the Legitimists more bitterly repudiate their alliance. One of their leaders, the Marquis de Francieu, protests against the violence of the Bonapartist prefects, and says that fear of the Empire will unite against the Ministry all sincere lovers of the country.

Under circumstances described elsewhere, a virtual vote of censure was on Monday night passed upon the Prime Minister in the House of Commons, arising from his appointment of a War Office clerk to be Controller of the Stationery Department, in violation of the recommendations of a select committee. The majority against the Government was only four, but the vote was given—eight Conservatives going over to the other side—in spite of the defence of Lord Beaconsfield made by the Chancellor of the Exchequer and Mr. Hardy. The Premier is not thin skinned, and will probably make light of the vote. But there are signs that, although apparently the actual work that falls to his lot is light, he is getting thoroughly weary of the responsibilities of office.

THE FRENCH ELECTIONS.

ALMOST day by day persons or newspapers are arraigned in Paris or elsewhere for speaking or writing disrespectfully of the President of the French Republic. On this side the Channel we can speak freely, and the events that occur week by week deepen the conviction that Marshal MacMahon, in suddenly breaking with his Ministers and calling the Duc de Broglie and M. de Fourtou to his counsels, and dissolving the Chamber of Deputies, not only acted contrary to the spirit of the constitution, but has precipitated his country into a state of political confusion, which must result either in his own retirement in the face of outraged opinion, or in the restoration of the Empire. To suit his narrow prejudices, arbitrary notions, and Romish leanings, France has been arrested in her career of quiet development, and has for the time been effaced as one of the great Powers of Europe, with the prospect of being plunged into still greater confusion after the general election.

The Republic was established in France owing to the general conviction that it created the least division among French parties. That was the theory of M. Thiers, whom the Monarchists, but not the people, ungratefully discarded. The difficulty is as formidable now as it was three years ago. In the name of Conservatism, the Marshal dismissed the Representative Chamber. Himself and his Ministers, even on the eve of a general election, are quite incompetent to give a definition of the term. On the one side is the compact body of Republicans who, sinking all difference, have, under menace of a common danger, united to secure the return of the 363 members that protested against the violent policy of Marshal MacMahon. On the other side are the politicians whom M. de Fourtou is endeavouring to range under the Government flag, and who can agree only in using the Marshal's name to secure individual success, to further their respective party interests, and in their hatred of the Republic. Out of the 523 candidates officially recognised, no less than 230 are Bonapartists; the members of a party that does not hesitate to express the bitterest hostility to the present Constitution, and is allowed with impunity to advocate its overthrow by force. It has been possible to select barely 100 candidates to go to the poll in the name of the Chief of the State. The rest are made up of the Bonapartists aforesaid; of Legitimists who, of course, desire to displace the Marshal as soon as possible; and of Ultramontanes, who are doing their utmost to get a Chamber that will

help to restore the temporal power of the Pope, and who will support the President only so far as he favours their aspirations. Such a political phenomenon has rarely been witnessed as that of a public man, who was suddenly called to preside over the destinies of a nation in the name of Conservatism, placing himself at the head of a heterogeneous band of adventurers whose chief desire is to bring about the subversion of the Constitution, and who openly avow they will discard their patron. In the name of order and good government, Marshal MacMahon has placed himself at the head of this motley band of conspirators against the Republic.

The members of this unnatural coalition are beginning to split asunder even before they are brought face to face with their political foes. The Imperialists, conscious that the Marshal is playing their game, and that their partisans have for the most part replaced the dismissed Republican officials, make no secret of their aims, and hardly deem it necessary to maintain the appearance of co-operation with the Government. The Legitimists complain that they are being betrayed, and are beginning to avow their preference of a Republic to the Empire; the Ministerial organs warn the Bonapartists that their assumption will not be recognised; and the Minister of the Interior has felt it necessary to address a circular to the prefects informing them "that the patronage of the Government can be accorded only to those of the candidates whose addresses do not deviate from the policy of conciliation and union among all sections of the Conservative party." The Bonapartists perfectly understand the irony of these instructions. They abate nothing of their claims. They are too strong to be meddled with, even when they talk treason, confident in the belief that the Government are playing their game, and that whatever the President may lose by his appeal to the country, they are sure to increase in strength.

Meanwhile the Republicans remain passive, except in the use of the Press. Their list of candidates is already chosen, and they are ready for the election, come when it may. If they eventually succeed, it will be in the face of obstacles such as have rarely been seen in political warfare. At headquarters M. de Fourtou is incessant in his prosecutions, in his efforts to gag the Press, to stop the circulation of Republican publications, to prevent meetings, and in closing cafés and other places of public resort. He is everywhere zealously served by the new functionaries. The prefects and their subordinates scarcely attend to aught else but the work of repression. Although the Ministerialists are everywhere a prey to divisions, the administrative officials, says one account, "show a zeal which has rarely been equalled and never surpassed. When the elections are over, France will resemble a vineyard which has been visited by a storm. All the independent vines will be laid low, and only those left standing which are propped up by Governmental stakes." To be a supporter of the Constitution as it exists is treated as a crime. MacMahon and his creatures ostentatiously avow their anxiety to consult the country; in practice they are straining every nerve to stifle its voice—and this in the name of Conservatism! The quiet attitude of the Liberal party goods them to desperation. Speaking from personal observation in many districts, the Paris correspondent of the *Times* remarks:—"From what I have seen, however, I could scarcely say that this astounding Administrative organisation will not deprive the Republican party of a few of the arrondissements particularly drilled with a view to anti-Republican elections; but I do not think I am wrong in maintaining that the majority of the future Chamber will belong to the Left."

Such an issue of the electoral conflict in France would indicate an intelligence, political virtue, and independence rarely equalled. When the mass of the people can prove themselves a match for educated and genteel conspirators against the national institutions, who would be contemptible but that they have got possession of all the sources of power, their future can hardly be otherwise than promising. It is a sure sign that they are imbued with those qualities which constitute a great nation, and possess a patience and moderation which must eventually triumph over the veiled despotism of a MacMahon, the effete claims of a Bourbon, the imposture and violence of a Bonapartist faction, and the machinations of a great clerical organisation. Never did France show herself so worthy to take rank with the free commonwealths of the world as at the present moment, and with all Englishmen, who are happily at one in this matter, we devoutly trust that she may emerge from her present political trials into the enjoyment of a free and settled constitution.

THE EDUCATION VOTE.

THE fact that the education vote is now close upon two millions is, so far as it goes, satisfactory evidence that the attention of the country is thoroughly roused to the importance of the subject. We have no sympathy whatever with those who express either amazement or fear at the largeness of the amount. A country that expends from twenty to thirty millions annually on machinery for destruction, is surely not doing anything out of the way in expending a modest two millions on the moral and intellectual preparation of its children for that better time when the world will be ruled by reason instead of bayonets. It is the one item of our national expenditure, the growth of which should be eagerly welcomed. It is a significant sign of a tendency destined to become more and more marked in the national finance of the future to replace unproductive extravagance by judicious outlay on productive institutions enriching the whole life of the people. Notwithstanding many imperfections in our present system which Lord Sandon did not affect to conceal, the statistics he gave showed that on the whole we are getting our money's worth. There is accommodation now for very nearly three and a-half millions of children. This would not leave any great deficiency if the schools had been distributed in the ratio of local requirements. But one evil of the system by which Government has paid premiums on sectarian zeal, has been the erection of schools, not according to local requirements, but according to the force of denominational zeal in each particular district. Thus it comes to pass that some favoured localities have schools in excess of their requirements, while others are left comparatively destitute. On this account there is much yet to be done before school places are provided sufficient for the necessities of the nation. There is no machinery which does this kind of work so well as school boards; and therefore, in the interests of sound economy—economy, that is to say, not of rates but national resources—it is greatly to be regretted that the Act of 1870 afforded such unwise encouragement to the spasmodic and ill-directed efforts of a sectarian propaganda. That weak point, in a generally beneficent measure, ought never to be forgotten. It ought to have a most important practical influence on our judgment of men and measures in the future.

With regard to the educational results yielded by our increased expenditure, it must be confessed that they leave very much to be desired. Thus, while there were actually on the registers of aided schools last year nearly 200,000 children over twelve years of age, and therefore old enough to have passed the sixth standard, there were only 26,451 presented for examination in that standard, and of these little more than half passed successfully in all subjects. Again, out of all the children in the three upper standards only 89,186 were presented in examination in one or more specific subjects, such as physiology, geography, history, &c., and of these 66,026 passed successfully. Out of about two million children in average attendance such a result is discouraging and even humiliating. It should never be forgotten that education fails even of its lowest practical aims if it fails to awaken a delight in reading or to give an interest in the intellectual wonders and moral responsibilities of life. Now, such an object is not secured when a child is qualified only to stumble uncertainly through a newspaper paragraph with an ignorant misunderstanding of half the allusions involved. No love for study has been awakened, no appreciation of mental pleasures has been inspired. And small blame can be cast upon the recipients of such a mockery of education if their only amusement is the public-house or the penny theatre, or if they should be incompetent to discharge intelligently the duties of citizenship imposed by an extended franchise.

The means of remedying such defects are not to be found in merely multiplying school places, or even in a higher average of attendance. In the discussion preceding the education vote, Mr. Samuelson and Sir John Lubbock did good service by insisting upon a more rational elasticity in our system of education both for teachers and scholars. The former gentleman moved a resolution condemning that portion of the English code which absolutely requires residence within the walls of a college as a condition of recognised training. This is not required in Scotland, and it is maintained in England solely in the denominational interests of the Church. Excluding the Catholics as an insignificant minority, the Anglican Church is the only one in this country which persists in regarding elementary education mainly as a system of sectarian propaganda. Its members are willing to build, and in some slight proportion to maintain, special institutions for training teachers, because

under our present system they are favoured and protected in the use of such teachers as missionary agents. In the Free Churches this motive is wanting; they have come to regard elementary education as a department of the secular Government; and they do not understand why they should be called upon to supplement rates and taxes by voluntary contributions. The result is that unsectarian training colleges are not likely to be multiplied or extended in any considerable degree. The disproportion between their accommodation and that of ecclesiastical institutions is already so great that the Church has practically almost a monopoly of the training of teachers. When the buildings are once raised the Government grants make them very nearly, if not quite, self-supporting. The demand on voluntary benevolence is therefore not large, and it seems unfair that at so trifling a cost to themselves the clergy and their zealous disciples should be able to colour with their own views the whole elementary education of the country. The proper plan would be for the Government to enable the greater school boards, or a union of several boards to maintain training colleges of their own. But there are obvious difficulties in the way of such a scheme so long as residence within the walls is insisted upon as essential. Indeed, if that condition were done away with, we have every reason to believe that one or two unsectarian training colleges would immediately be started in London and others doubtless in various parts of the country. But such institutions would only be a makeshift preparing the way for the better and more effectual plan we have suggested. We are glad to see that Mr. Samuelson was supported by Mr. Forster; and we have no doubt that when a Liberal Government comes again into power the proposals of the former gentleman will bear fruit. Mr. Samuelson also called attention to the use made by the Scotch of their Universities in the training of teachers, and to the total dissociation between our English Universities and our elementary schools. But this is a wide subject upon which we cannot enter at present. Sir John Lubbock demanded greater latitude in the selection of subjects to be taught in primary schools. For reasons given above, we have very much sympathy with his views; but they cannot be effectually carried out apart from such reforms in the education of teachers themselves as were suggested by Mr. Samuelson.

LOSS OF A MISSIONARY AND FAMILY.

Towards the close of last week telegrams from Aden announced the loss of the British India Steam Navigation Company's steamer *Cashmere*, which went ashore near Cape Guardafui, and became a total wreck. It is with deep regret that the directors of the London Missionary Society report that among the passengers of this ill-fated vessel were two families connected with the society's mission in Madagascar which were returning to England. The Rev. T. G. Beveridge, Mrs. Beveridge, their son and daughter; Mrs. Rogers, wife of the Rev. T. Rogers, one of their children, and a nurse, have by this calamity met with a watery grave. Mr. Rogers, with two children, one belonging to each family, has mercifully escaped. For full details of the event, the directors await the arrival of Mr. Rogers, who may be expected in England in about ten days. A calamity like this has not occurred in the history of the society for a very long period.

Mr. H. C. Barkley, the author of "Between the Danube and the Black Sea," is writing a Christmas book, to be published by Mr. Murray, called "My Boyhood: A True Story."

Elsewhere we insert an advertisement of the new four per cent. funded loan of the United States Government for seven hundred millions of dollars, which is being placed upon the English market by Messrs. Rothschild and other eminent financial firms. Particulars will there be found of the price of issue, and other necessary information.

REGISTRATION OF VOTERS.—The last day for the payment of poor-rates due on January 5 is the 20th inst., to enable persons to be placed on the next register of voters; and it is also the last day for sending in claims by county electors.

THE BARNARDO ARBITRATION.—The arbitrators in the case of Dr. Barnardo and the Rev. G. Reynolds held their twenty-second sitting on Saturday. Mr. Wontner closed Mr. Reynolds's case on Thursday, and on Friday the case of Dr. Barnardo in answer was entered on. Mr. Maule, the legal umpire, having imperative engagements on circuit, the case cannot be resumed until Wednesday next at the earliest, and the arbitrators will sit on Friday. On Thursday they have arranged to inspect the institutions at Stepney and at Ilford. It is felt on all sides that a long adjournment until autumn is very undesirable. If possible, however inconvenient to the arbitrators, the case will be concluded without any lengthened break.—*Record*.

Literature.

SIR JOHN BOWRING'S RECOLLECTIONS.*

Sir John Bowring was a man far from meriting either all the praise or all the blame that has been imputed to him. In the course of a long and chequered life he could hardly have failed to do some things deserving of censure; but, on the other hand, the one error of his life—the responsibility he incurred in provoking our second war with China—was an error only too well calculated to make his old associates forget his former services. After his return from China, he failed to recover the position in their esteem which he occupied before his appointment as British Consul at Hong Kong. He was not unconscious of this fact; for even his reconciliation with Mr. Cobden, who, in the House of Commons, had denounced his conduct as "flagitious," could not blind him to the alienation of the great majority of his quondam friends, who were of opinion that for an ex-secretary of the Peace Society to have become the author of the bombardment of Canton was in itself a monstrous act of tergiversation. It would, however, be unfair to judge of him by one blunder. It should be remembered that he played many parts on the great stage. A disciple of Jeremy Bentham, a founder and editor of the *Westminster Review*, an advocate of the repeal of the Corn-laws, a linguist of considerable reputation, a world-wide traveller, and an author of a large number of works (every one of which we are glad to hear brought him some profit)—Sir John Bowring eminently deserves to be judged by his life's work, and not by a single episode in his career—however unfortunate or lamentable that episode may have been. His son, Mr. Lewin B. Bowring, has given the public an opportunity of forming such a judgment. He has collected and arranged a number of autobiographical fragments which he found among his father's papers, and to those he has prefixed a succinct and interesting memoir from his own pen. Mr. Bowring frankly confesses that he does not entirely share his father's political or religious opinions, while with regard to the Chinese imbroglio he also admits that "it is a subject of regret that a better cause of quarrel was not found than the Arrow affair." This is far more sensible than the course adopted by many biographers, who think themselves bound either to defend or extenuate every act in the lives they are writing. Mr. Bowring has allowed his father to tell his own story; and, although the volume is an exceedingly fragmentary one, consisting as it does of early recollections, disjointed notes of travel, and reminiscences or anecdotes of public men, it fully illustrates the more marked phases of a career which was eminently varied and cosmopolitan.

Sir John Bowring was by descent as well as by predilection a Radical in politics and a Unitarian in religion. He was born, and, by a singular coincidence, he also died, at Exeter, which was therefore associated in his mind with the events of his childhood. He cherished recollections of a succession of Unitarian ministers—of James Manning, "an Arian," who was most popular with the poor; of Joseph Butland, a profound mathematician, whose nightly supper consisted of "a farthingworth of periwinkles"; of Timothy Kenrick, a man endowed with highly intellectual qualities; and of Dr. Lant Carpenter, the eminent father of several equally celebrated children, the loss of one of whom the country has lately had occasion to lament. Of Mr. Butland it is said:—

Mr. Butland's style of preaching, though somewhat quaint, was often practical and eloquent, and there is a passage in a sermon he published on the death of Mrs. Elizabeth Rowe, which runs for nearly a page into excellent blank verse. I could repeat it from memory. It runs:—"Not long ago thou wast what I am now—one of the actors in this passing scene. To all thy woes I lent a pitying ear"—and so it ran on in natural flowing harmony. Yet the latter end of the good man's life was disturbed by the introduction of an organ into the meeting-house. It led to a rupture with the congregation, and even as a hearer, I believe, he never attended when the pipes were called into play. I have seen him glide in to unite with the rest in partaking of the Lord's Supper, and I think when it was known he was to attend, the pealing organ was locked into silence.

His childhood being spent in association with Unitarian ministers whose individuality was so marked, it is not surprising that young Bowring's earliest aspirations should have been directed towards the ministry. He says: "I have perhaps hardly defined to myself what a Dissenting minister was or ought to be, but in

* *Autobiographical Recollections of Sir John Bowring. With a Brief Memoir by LEWIN B. BOWRING.* (London: H. S. King and Co.)

the circle where I moved, he was an object of boundless reverence, his visits were anticipated with awe and sometimes with apprehension, and always recollected among the memorabilia worthiest of note." Instead of mounting the pulpit, John Bowring entered the counting-house, mastered all the intricacies of trade both at home and abroad, and had much experience of the dark, as well as the bright, side of mercantile adventure. He did much to improve our system of public accounts, and in concert with Mr. George Villiers (afterwards Lord Clarendon) attempted to negotiate a commercial treaty with France, but they were baffled by Louis Philippe's selfishness and M. Thiers's infatuated adherence to a protective policy.

Dr. Bowring's relations with Bentham must have been of a peculiarly intimate character, but yet his notes of conversations with the philosopher are far from being so full or so entertaining as might have been looked for. This, however, is worth recording:—

His countenance so greatly resembled that of Benjamin Franklin that David Ricardo purchased a bust of the American, supposing it was intended for the English philosopher. So much was Bentham in advance of his age, that Sir Samuel Romilly recommended him not to publish several of his works, as he felt assured that printing them would lead to prosecution and imprisonment. Many of his writings I have not deemed it safe to give to the world, even after his death, so bold and adventurous were some of his speculations, but they remain in the archives of the British Museum, and at some future time may be dragged into the light of the day.

As our readers are aware, Bentham gave orders that after death his body should be dissected. This operation was performed by Dr. Sutherland Smith, who "delivered over the remains (amidst a storm of thunder and lightning) a beautiful lecture on the character of the great legist." The skeleton, clad in Bentham's own garments, is still kept in a mahogany box in University College, it having been presented to the authorities of that institution by Lord Brougham, to whom Sir John Bowring avers "it never belonged, and who had not the least authority for his intrusion." This anecdote is eminently characteristic of Brougham.

"Thomas Perronet Thompson," he describes as "one of his most honoured and beloved friends," but it is only right to mention the fact that the good old general was one of the fiercest assailants of his friend's policy in China, and we believe that in consequence the breach between them was never healed. General Thompson had a good deal of dry good humour, which unfortunately was not always appreciated in the House of Commons. Sir John Bowring, however, gives an instance to the contrary. He was speaking one occasion amid considerable signs of impatience, whereupon he remarked that "he hoped some indulgence would be accorded to so rare a personage as a *living* Governor of Sierra Leone." This appeal proved successful, and he was good-humouredly allowed to proceed. Thompson was Governor of Sierra Leone at four or five-and-twenty, an appointment which he received through the influence of the anti-slavery party. Sir John gives no anecdotes of Wilberforce, Clarkson, or their associates, but his account of the Abbé Gregoire will be read with interest:—

Gregoire was a most eloquent man, and was mainly occupied with the question of negro emancipation, his enthusiasm on behalf of the blacks being exhibited in impassioned and emphatic expressions. His sympathy for them was intense, and he was one of the most courageous and active coadjutors of Clarkson, Wilberforce, Allen, and the other Abolitionists. He had gathered together a large library of works written by people of colour, and a very curious collection it was, consisting, if I recollect aright, of two or three hundred volumes, among which were books of which female negroes were the authors. Hayti furnished large contributions, and the newspapers of that island were certainly conducted with no small ability. In Gregoire's house the most interesting people of colour were habitually congregated. I remember many who had a considerable reputation in France and Europe. Pescey, the physician under whose care and keeping Napoleon placed Ferdinand VII. of Spain while a prisoner in France, was a black man, and as there was no doubt that he was expected to play the part of reporter and spy, his appointment may be deemed good evidence of the value attached to his capacity by the sagacious French ruler. General Roche was a half-caste, but I have heard his military talents extolled.

Sir John Bowring was a born linguist. He declared that it was scarcely more difficult to acquire five languages than one, and that he often dreamed in the foreign languages he had mastered. The extraordinary facility with which, without any great application, he picked up one language after another, was of great service to him in extending the range of his acquaintances in continental and other countries. He could scarcely have enjoyed the friendship of Louis Philippe and Leopold I., of Humboldt and Lafayette, of Bunsen, and Lamartine, of Niebuhr, and Deak if he had not been a walking polyglot. Perhaps the most eventful incident in his career was his arrest in France, in the year 1822, on a charge of having

conspired with others to effect the escape of the "quatre Sergens de Rochelle," young men of good family who had been convicted and were actually guillotined by the Bourbons for having sung Republican songs in the streets. When arrested he happened to be in the company of Mr. Mark Phillips, afterwards M.P. for Manchester. He says:—"As to the two charges on which the French Government chose afterwards to rest their justification for my detention, I did not hesitate to avow my guilt, and told the Procureur that I would have given my right hand to save the youths from the fate to which they had been so cruelly condemned." He was never brought to trial—Mr. Canning insisted on his liberation—and after six weeks' confinement he was allowed to return to England. He had interviews with Gregory XVI. in 1836 and Pius IX. in 1861:—

He (Pius IX.) was habited in a simple garment of white flannel, and seated me opposite to him at his table, on which lay a few official papers for signature. His reception was very cordial, and on my leaving he shook me most warmly by the hand. He expatiated on many matters—Chinese, of course, especially—asked for a variety of information, and himself introduced the subject of Italy. I did not conceal my opinions as to the policy which ought to be pursued, and I must say that he listened with the greatest amenity and good humour while I gave reasons for not concurring in his conclusions. I thought it would be a blessing for him to be disencumbered of his temporal sovereignty, with all its financial cares and complications, and I felt assured that the removal of the French troops would immediately lead to the loss of his temporal dominion. He acknowledged that there was something great in the idea of a united Italy of twenty millions, with Rome for the capital, but said the thing was impracticable. I did not think so, and saw no other safe or satisfactory conclusion.

Sir John Bowring gives an animated account of his interviews with Mehemet Ali, who, although in point of moral character hardly one degree removed from a wandering Bedouin, was yet a man of remarkable energy and intelligence—a fact to which Mr. Cobden, who also made his acquaintance about the same time, bore emphatic testimony. But Bowring's recollections of celebrities are on the whole of a superficial character. One of the best things in the book is the account he gives of a visit which he paid to Abbotsford in the year 1830:—

I could not resist the fascination of Sir Walter's repeated invitations, and nothing could exceed the kindness with which he has welcomed me. I found him writing for the "Waverley Novels;" but he looked up his manuscript, and has devoted to me every moment of his time. He has led me over his grounds, talking of all possible things—his discourse rich, racy, and delightful, though he has been a little overwhelmed by the news of the sudden death of a ward of his (Lady Northampton), the mother of eight young children. His style of living here is far more expensive than I imagined. It is a sort of baronial abode, the servants being numerous, the house splendid, and the rooms decorated with rich works of art and remnants of antiquity, contributions from every part of the world. In one is his bust by Chantrey (of whom he told me some anecdotes—of his ecstasy when he caught a huge fish in the Tweed, &c.), and the famous silver cup filled with human bones, sent him by Byron. He showed me his grandfather's picture, with his long beard, which he had vowed never to shave till the Stuarts were restored; and *à propos* of this, he mentioned some delicious conversations with the present King, who insisted on knowing what Sir Walter would have done had the Pretender appeared in his time. He said that the King always called Charles the Pretender, while he (W. S.) always called him the Prince. He gave me many curious particulars of his early history, and said he had forgotten nothing that had occurred to him since he was three years old. He told me many interesting things respecting his novels, and the personages in them, his interview with the late Queen, the Princess Charlotte, Burns, Byron, and others. More eloquent men I have known, I think, but I never knew anyone so attractive. The variety of his conversation is stupendous, while it overflows with the most agreeable anecdotes, and almost every person who has figured in modern times has been in some way or other connected with him. His manner of talking is without the smallest pretence, and is gentle and humorous. His eye has a constant play upon it and around it. His dress is that of a substantial farmer—a short green coat with steel buttons, striped waistcoat and pantaloons, and he put on light gaiters when he sallied forth.

It must be confessed that this letter is a little tantalising, not for what it says but for what it does not say. It is a pity the writer failed to take a note of "the interesting things" which Sir Walter told him about his novels and the characters in them, as well as concerning the personages whose names are enumerated in the letter.

Sir John Bowring's "Recollections" do not throw much light upon the Eastern Question, but they include a copious report of a conversation on the affairs of Greece which he had with Mr. Canning in the year 1824. In that interview he informed the Minister that the Greek insurrection had been planned at St. Petersburg, and urged that England should ally herself to Greece as the best means of securing the permanent independence of the new State. We know what course Mr. Canning took on the question, and what fame he achieved both for his country and himself by the support he gave to the Greek cause.

Although this work can hardly be regarded

as an important contribution to the political history of the century, it is valuable as a memorial of a busy and eventful life, and as affording some insight into the character of a well-known public man.

MONTENEGRO.*

We cannot help thinking that Mr. Denton's desire to give prominence to his contributions to magazines has led him into a disadvantageous arrangement. Part II., in which he sketches the history of Montenegro, might fitly have followed Chapter I., and then the account of his travels, broken up by description and statistics, would have followed more naturally. But, as it is, the book conveys a great amount of information, well-condensed, and not otherwise easily accessible, notwithstanding the great amount of interest that has been excited by later occurrences, in the gallant little band of patriots. "Montenegro" will aptly supplement the former volume—"The Christians of Turkey." In both cases, Mr. Denton is able to speak largely from personal experience, having spent long periods amongst the Montenegrins, as well as in Bosnia, Bulgaria, Servia, and other parts of Eastern Europe. He supplements his own impressions by facts gathered from varied sources—from Mr. Freeman, Lady Strangford, and many others; and the book may be regarded as, on the whole, the best *résumé* we have of knowledge respecting Montenegro. Mr. Denton tells us that not only does this "smallest of peoples" deserve our respect for the successful efforts it has made for the preservation of its independence; but it claims our sympathy inasmuch as it has at all times "offered a ready asylum to the suffering subjects of the Ottoman Government, without distinction of race or creed; and so sacred is the right of asylum regarded by them, and so great is the confidence of their enemies in their chivalrous character, that during the wars along the frontier Mussulman women and children have frequently sought and found a haven of safety, not at a distance from, but in the midst of their foes, and have lived without molestation among the Montenegrins, whilst these people were engaged in a fierce struggle for their existence with the brothers and husbands of the fugitives. In striking distinction from the practice of their enemies, female honour and life, and the helplessness of childhood have been always respected by them.

Mr. Denton, in describing the physical features of the country, says Montenegro is pre-eminently a land of mountains—the chaos of limestone—(either prolonged in short ridges, serrated and rugged with bluff irregular spurs, or bent in a circle enclosing a small plain of fertile land, as the crater is girdled by the sides of a volcano)—being the key to the history of the people, and accounting in some measure for the success which has crowned their long struggle to maintain their faith and independence, from the day when at Kosova the Serbian power was broken, and its monarchy lost, down to our own time, when the troops of Turkey keep ceaseless watch over its northern, eastern, and southern frontiers. The principality is divided into Montenegro proper on the west and the Berda on the east. The soil is so porous that after a few hours no trace remains of the heaviest rains, and the hay crops are often burnt-up during the prolonged drought of summer; but it must be added that the different elevation of the various districts causes some diversity of climate. In the north, wheat, rye, and barley, maize, capscums, and a little tobacco are reared. In the south, vines, pomegranates, figs, peaches, apples, cherries, citrons, oranges, olives, mulberries, and tobacco are the chief productions. Cabbages, cauliflowers, potatoes, white and scarlet-runners, peas, melons, radishes, and onions grow around almost every cottage, and supply food alike for the peasant and his family as well as for the litter of pigs in the sty, which yield them the chief part of their food. Sheep and goats are reared in great numbers, especially on the mountain-slopes and in the valleys of the Berda. The roads are execrably bad, but this is in some degree to be accounted for by the necessity for constant watchfulness to maintain independence. The Montenegrins prefer to build their houses detached from each other, hence few villages. Even the capital—Cetinje, the smallest "capital in the world"—consists only of two streets and some seventy or eighty houses. Owing to the sterility of the rocky soil, and the absence of outlets for industry, a large number are yearly compelled to emigrate to various surrounding countries:—

The proportion of men, able, ready, and expected to

* *Montenegro: its People, and their History.* By the Rev. WILLIAM DENTON, M.A., Author of "Servia and the Servians," "The Christians of Turkey," &c. (Daldy, Isbister, and Co.)

bear arms in case of war—for these terms are convertible—is higher in Montenegro than in other countries. Age claims no exemption, and familiarity with arms from, and indeed in, the cradle, makes its sons available at a far earlier age than elsewhere. In the war with Turkey in 1862 "corpses of children under fourteen years of age were frequently reported as found among the slain." The present captain of Ni guh, Juro Petrovic, narrowly escaped with his life from a battlefield at the age of twelve, and a recent writer relates that on the occasion, a few years ago, of a review at Cetinje, Prince Nicholas, remarking a young man terribly scarred, asked him how he had met with his accident, on which the soldier replied, "I was wounded in the war under Murko." "How old," said the Prince, "could you have been? you are scarce a man yet." "I was thirteen," said the young hero quietly.

So pre-eminence are the ideas of military service, so certain the necessity of being called upon to take up arms in defence of his country, that at his baptism the butt of a pistol is put to the child's mouth for him to kiss, and the pistol itself placed in his cradle as naturally as with us a coral is given to an infant for a plaything. Boys of six or seven years old are indulged with a dagger, and at ten may be seen strutting about with a rifle suitable to their age. One favourite toast at the baptism of a boy is, "May he not die in his bed"; and no taunt goes home so surely to a Montenegrin's heart as this, "Your forefathers all died in their beds."

None of the soldiers, save those selected as the Prince's Guards, or as *Pandours*, receive any pay, and when called out for active service all provide their own provisions:—

In stature the men are athletic, and well proportioned, though many of them, especially in the districts of Tzrnitz and Bielopavlic, are unusually tall; their men are warlike, and their tread firm, like that of the mountaineers in general. A recent ruler of Montenegro was six feet eight inches in height, and instances of men who reach six feet six inches are far from uncommon. Their frame is sinewy and lithe. Their eyes are large and strikingly intelligent and animated, though without the fierce expression of the Turks. Their nose is short and moderately aquiline or straight; their mouth and chin are firmly moulded; their forehead is somewhat square; and whilst most of them wear the moustache, all except the clergy shave their beards. Their complexion from exposure, is usually of a sun-burnt red, and their hair mostly brown. Intermingled, however, with people of this Serb type are those who have features of a more classical character, and some writers have seen in these the remains of the Greek and Roman colonies which were displaced by the first Slav immigrants.

The women are scarcely of middle height, thick-set, with fair but weather-beaten complexions, and generally with harsh features, the result of early toil, which robs them of the beauty of early life. Those of the Berda are usually blonde, whilst those of the Montenegro proper are distinguished for their black hair and dark complexion. In manners, both men and women have a natural unembarrassed air, and all travellers agree in praising their intelligence. Their food is as simple as their mode of living is hardy and primitive, and to this the general good health of these mountaineers must be attributed. Their usual food consists of coarse unleavened bread made of Indian corn, *polenta*, cheese, milk, and vegetables.

The Montenegrins are a nation of agriculturists, herdsmen, and shepherds. Being cut off from the coast, they are unable to devote their energies to commerce, and their poverty prevents them, as a general rule, from employing, or even requiring, the aid of skilled artisans. Each family manufactures the coarse cloths and linens required for its use, and the simple garments, sandals, and shoes which they wear are of home manufacture. The land is of two kinds, arable and grazing. The former is possessed by individuals, more usually by families; while the latter is the common possession of the people of the whole district in which it is situated:—

There are no State domains in the Principality beyond some small property belonging to the two monasteries of Cetinje and Ostrog, and the largest landed proprietor is the holder of sixty acres. The other possessions range from freehold estates of two acres up to the modest dimensions of twenty acres. Although the arable lands are commonly held by a family, or, to use the significant Montenegrin phrase, "by the house," not by the individual, yet each member of a family has the right, after conference with the rest, to separate his own share from the family estate, and to sell or mortgage his possession to his relatives, and, on their refusal to purchase, then to sell it to any other person. No child, however, can claim a separate possession in land during the lifetime of the father. Up to the present time the practice has been for the sons to reside with their parents, to cultivate the family land in common, so long as the father is living, and on his death to continue to till the soil and share the proceeds in partnership (*Zadruga*); though when the father is dead they may exercise the right of dividing their share from that of the rest. Accordingly, the primæ and patriarchal system of holding their lands in common has been of late years frequently departed from.

As we should expect, the position of the women, as is almost inevitable in the case of a people purely agricultural, and so subject to fear of incursions, is very hard. Mr. Denton says:—

The life of the women is one of hard toil. They have to be more of the material burdens of daily existence than the men, to the loss of their beauty. Their life is one of humiliation, perhaps of inferiority, though not, as in the Turkish provinces, of degradation. They are the companions, not the toys and slaves of man, even though they may get more than their fair share of the duties which such companionship entails.

Yet in few countries is the respect evinced for woman more distinctive or powerful. "The protection of a woman gives to a criminal or to

an enemy the most perfect immunity from danger." The Montenegrins, though poor, are hospitable. "What they have is freely offered; and there is no country in Europe in which the safety of a visitor is regarded so greatly, and where his protection is deemed so much a point of national honour as among these rugged mountaineers."

After having said that Mr. Denton gives admirable chapters on the Political Divisions of the Country, the Codes of Law and Administration of Justice, we must content ourselves with presenting a further extract on the remarkable honesty of the Montenegrins:—

One use which is made of the little plane tree in the centre of Cetinje is a deposit for found goods. Travellers in this country are as yet few, and the simple peasant, perhaps for that reason, is unperturbed by contact with what is called "civilisation." Now, if one chanced to drop an article on the road, and it was found by any one in Montenegro, the person who had lost the property might reckon on finding it laid at the root of the tree, or dangling from its branches, to be reclaimed by its owner. Few crimes, indeed, blacken the simple annals of these biglanders, and, save for border feuds and forays, now, however, rare, there would occur nothing to disturb the quiet of the Black Mountains save actual hostilities with the Turks or the expectation of approaching invasion. During the first five years of the reign of the present Prince, three executions occurred within the Principality, and when it is borne in mind that Prince Nicholas succeeded to power after the assassination of his predecessor at Cattaro; that vendetta had always been the practice, but had only two or three years before been made punishable by death; and that recent legislation had punished the murder of a Turk on the same footing as that of a Christian; and this in the teeth of inveterate practice and of old and even honoured tradition not soon nor easily forgotten—the criminal business of the Principality must be acknowledged light.

No more effective plea for a suffering people could be put forward than that which Mr. Denton has presented in this book: the records of his own personal experiences will, we are sure, carry with them a weight which could not attach to any merely general statement. The book is pleasant and readable throughout, and is sure to be much and often referred to for some time to come.

"POEMS OF PLACES."

Mr. Longfellow has compiled a book which will take its place worthily beside Mr. Palgrave's *Golden Treasury of Lyrics*. If he has erred at all, it is in lack of selectiveness, and in a certain disregard of the more recent additions to poetry suitable for his purpose. He is content, too, to insert a few poems whose relevancy is of the slightest, and has omitted not a few which might more fully have found a place than some of the short extracts from longer poems. He treats only of England and Wales, leaving Scotland for some one else to handle; or perhaps he deems that in poetical celebrations, Scotland and Ireland have been overdone and can afford to wait! There is plenty of material certainly—a whole section ready to hand, for instance, in Wordsworth's records of his tours. Mr. Longfellow arranges his matter alphabetically by places, and gives a full list of contents so arranged; but we must be allowed a small grumble that no index of authors is also given at the end. It will not unfrequently happen that a person remembers a poem of a certain author, and yet may not remember the place; and this is the more serious omission in that many of the poems here are not merely descriptive of place, and are connected with it by a meagre link. The compiler in his preface says,—

I have often observed that among travellers there exists a kind of freemasonry. To have visited the same scenes is a bond of sympathy between those who have no other point of contact. A vague interest surrounds the man whom we have met in a foreign land, and even reserved and silent people become communicative when the conversation turns on the countries they have seen. I have always found the poets my best travelling companions. They see many things that are invisible to common eyes. Like Orlando in the Forest of Arden, they "hang odes on hawthorns and elegies on thistles." They invest the landscape with a human feeling, and cast upon it

"The light that never was on sea or land
The consecration and the poet's dream!"

Even scenes unlovely in themselves become clothed in beauty when illuminated by the imagination, as faces themselves not beautiful become so by the expression of thought and feeling. This collection of "Poems of Places" has been made partly for the pleasure of making it and partly for the pleasure I hope it may give to those who shall read its pages. It is the voice of the poets expressing their delight in the scenes of nature, and, like the songs of birds, surrounding the earth with music. For myself, I confess that these poems have an indescribable charm, as showing how the affections of men have gone forth to their favourite haunts and consecrated them for ever.

Mr. Longfellow has shown no little care in exactly identifying particular poems with particular places. We have this from Tennyson's

"Poems of Places. Edited by HENRY W. LONGFELLOW. (Macmillan and Co.)

"In Memoriam," under the general heading of "London Streets":—

67, WIMPOLE-STREET.

Dark house, by which once more I stand
Here in the long unlovely street,
Doors, where my heart was used to beat
So quickly, waiting for a hand,—

A hand that can be clasped no more,—
Behold me, for I cannot sleep,
And like a guilty thing I creep
At earliest morn'g from the door.

He is not here: but far away
The noise of life begins again,
And ghastly through the drizzling rain
On the bald street breaks the blank day.

We have this from Charles Kingsley:—

DARTSIDE. 1849.

I cannot tell what you say, green leaves,
I cannot tell what you say;
But I know that there is a spirit in you
And a word in you this day.

I cannot tell what you say, rosy rocks,
I cannot tell what you say,
But I know that there is a spirit in you,
And a word in you this day.

I cannot tell what you say, brown streams,
I cannot tell what you say,
But I know that in you a spirit doth live,
And a word doth speak this day.

O green is the colour of faith and truth,
And rose the colour of love and youth,
And brown of the fruitful clay.
Sweet earth is faithful, and fruitful, and young,
And her bridal day shall come ere long,
And you shall know what the rocks, and the streams,
And the whispering woodlands say.

Mr. George MacDonald and Mr. Robert Buchanan are both unrepresented here. We are glad to see that Mrs. Knox's sweet poem to the Thames is given, and that most perfect of sonnets of Dean Alford. The "Wives of Brixham" should have been signed at full, M. B. Smedley—who has so recently gone from among us.

"THROUGH BRITTANY."

Mrs. Macquoid, who has already compiled an admirable handbook for Normandy, has found ground equally attractive in Brittany. It is, we think, a great pity that the whole of Brittany was not done in one volume, which would certainly have given the work a greater chance of sale than we fear will be the case, appearing as it does in two parts, the second after an interval of time. Not a little in this book—conversational, anecdotal, legendary—good as it is in its own way, might have been retrenched, so that the completed tour could have been brought into one volume of not inconvenient size. For example, what possible interest for general readers can be the account of that *al fresco* breakfast—delicious though it no doubt was—in that "charming green slope" near the Castle of Languet, or what concern have we with the concierge's toothache. If Mrs. Macquoid had been able to give him the cure he wanted, that might also have been of some service to us. Mrs. Macquoid has offended by the insertion of such personal details even more here than she did in "Through Normandy." It is a great pity, because it imparts an air of book-making, where in reality the substance is too good to be depreciated by this kind of "small talk."

Mrs. Macquoid brings with her at once a fine historical memory, quick sympathies, and ready tact, which enable her to adapt herself to the people and make her travelling pleasant, and she reflects it in her writing. Her descriptions of Mont St. Michel, which has so often been described, and Carnac, with its menhirs and dolmens, are admirable—no less than those of Quimper, Quimperlé, and Vannes. We can only afford space to give two extracts, to show how light in style, and yet how picturesque Mrs. Macquoid can be:—

From Mont St. Michel we went on to Carnac, and saw the curious old church at the beginning of the village, with its quaintly crowned porch surmounted by a huge uncouth stone canopy, said to be carved from the stones of Carnac. On the walls are frescoes representing events in the life of St. Cornély, and in the churchyard is a statue of the saint.

Here on the eve of the Pardon, as evening falls, first a woman comes leading a sick cow, and makes twice or thrice the tour of the church; then she steps before the saint's statue and kneels down, seeming, if one may judge by her jerk of the rope to try to prevail on the cow to do likewise. Presently, in the growing darkness, a man comes with a sheep, and follows exactly in the woman's footsteps; a boy follows with a goat; then more women and more cows—always circling the church with the same sad, downcast look on their faces. Late in the night they take their cattle down to the well; but they will not allow any stranger eyes to gaze on these midnight rites. Some of our friends watched for several nights, but in vain. Evidently spies had been posted, and directly strangers approached the spot there was nothing to be seen.

The priests dislike these mysterious rites, which are

"Through Brittany." By KATHARINE S. MACQUOID, author of "Through Normandy." Illustrated by T. MACQUOID. Vol. I. South Brittany. (Daldy, Isbister and Co.)

probably as pagan as the reverence with which the people of Carnac, and indeed most Breton peasants, regard the menhirs and dolmens of their neighbourhood. There is a strange mystic link between the sombre, silent people and the weird, ungainly stones, to many of which miraculous powers are still attributed.

Then this of St. Fiacre, at Le Faouët:—

The glory of St. Fiacre is its *jubb* or rood-screen. It is certainly a most wonderful piece of carved wood-work, but we were greatly disappointed to find it gaudily gilt and painted in staring colours. The door-posts of the screen represent St. Fiacre in the various acts of his life. On the frieze to the right a wolf in a monk's frock is represented preaching, and at the foot of the pulpit is a fox coaxing chickens to come and listen to the preacher. Farther on the fox is running away pursued by the fowls, which peck at him; farther on still the fox lies dead, and the fowls are eating him. Above the frieze is a gallery surmounted by a Calvary, and supported by five arches with pendants formed of angels. In the niches are the figures of the Blessed Virgin and the angel Gabriel, and of Adam and Eve at the foot of the tree of good and evil.

The carving on the eastern side of the screen is quite different. Here the pendants are boldly relieved figures, and are said to emblematised some of the seven deadly sins. The first is a disgusting representation of gluttony, and one of the others is a Breton bagpipe-player, or *sonneur*—a type of the excesses committed at the Pardons, of which he is a usual accessory. We wished we had taken our driver's advice and visited St. Fiacre in the morning, for so little lights come in through the cobwebbed printed windows, that it is difficult to examine the immense amount of minute detail on this wonderful screen when the sun's rays have grown level.

THREE MAGAZINES.

The Eastern Question does not occupy quite so prominent a place in the three chief magazines of the month, as in those of the last, but there are two papers of considerable significance. One of these is the concluding portion of Lord Stratford de Redcliffe's memorandum, written fifteen years ago, and now published in the *Nineteenth Century*, with a supplement dated last month. It is to the latter that readers naturally turn with most eager interest. The expectations formed by the distinguished writer after the Crimean war are far from being realised. It is evident that his faith in the recuperative and self-reforming powers of Turkey were far too sanguine. But his present reflections upon the recent development of the Eastern Question, and on its immediate prospects are calm, impartial and rational. The course of the war seems a little at variance with his view that the invasion of Bulgaria is a mere demonstration, while the real aggression is to be made in Asia. But we are glad to have so well known a diplomatist's confirmation of Lord Salisbury's suggestion that the true remedy for hysterical fears of Russian designs on India is to consult a map. As to what should be done if Russia presses towards Constantinople, Lord Stratford de Redcliffe does not give any distinct advice. It strikes us that he does not suppose the balance of power would be immediately destroyed, even if Constantinople were taken and the Dardanelles opened. But on this point he is naturally reticent. A foreign writer in the *Fortnightly Review*, M. Emile de Laveleye, is, however, much more outspoken. His eulogium on the beneficent effects of English Government in our various dependencies is highly gratifying to our insular pride. He is of opinion that Egypt would be greatly the gainer by being brought under an English protectorate, or even annexed to the Empire. It may be so; we should be the last to deny it. But whether England would also be the gainer is altogether another question, on which if it should come to be practically raised there will probably be some difference of opinion. M. de Laveleye, however, is probably quite right in his opinion that at the present moment there would be no strong opposition on the part of any European Power. Of course if we took such a step we could offer no objection to a Russian occupation of Constantinople. That would then be a matter entirely for German and Austrian consideration.

But is a world-wide empire, a dominion "on which the sun never sets," of any advantage to us? The *Nineteenth Century* has an interesting and suggestive article on this point by Sir Julius Vogel. It is entitled "Greater or Lesser Britain," and directly against the policy of disintegration attributed to at least a section of the Liberal party. We can well believe that as political relations embrace a wider and wider range, and as great issues are reduced to one or two vital questions of race, government, and religion, a time may come when the whole future of the world will depend upon the united action and mutual help of the English-speaking people all round the earth. That would be a power which all the superstitions and despotisms of the world combined could not touch. But it is another thing to say that united action would be impossible without an organised federation. This is founded upon the assumption that

moral forms and human sympathies will always in the future, as in the past, be dependent on, and subordinate to, external machinery of government. We are by no means sure that the assumption will hold good. But time alone can show. Meanwhile, not merely as patriots, but as friends of humanity, we should equally, with Sir Julius Vogel, deprecate strongly any such disintegration of the English race as would substitute hostile independence for friendly federation. An attentive perusal of the paper will well repay the reader, though he may perhaps come to the conclusion that the practical difficulties of the proposals made are scarcely solved.

The *Nineteenth Century*, true to its unfettered programme, has two theological articles, which truly when read one after the other are like vinegar upon nitre. The one is Mr. Frederic Harrison's, in which he denies the immortality of the soul; the other is that of the Bishop of Gloucester and Bristol on the Ridsdale judgment, in which his lordship maintains the immortality of the English Church Establishment. The former is too grave a subject to be handled lightly; but as to the latter article it is really impossible to keep serious when a bishop undertakes to turn the Ridsdale judgment into a great charter of perpetuity for the political establishment of religion. We are told that the expression "a Free Church in a Free State" is as entirely obscure to the bishop as it probably is "to those who are unwise enough to use it." The bishop will not look at America for an illustration, because "the Episcopal Church of America is not so very broad or inclusive." Perhaps not; but it is just as inclusive or just as exclusive as it pleases its members to make it, and that is what is meant—so far as the question at issue is concerned—by "a Free Church in a Free State."

Other articles which may be singled out for their exceptional interest are "Round the World in the Sunbeam," by Mr. Brassey, M.P.; "the Five Nights' Debate," by Mr. Grant Duff, M.P.; and "Another Lesson from the Radiometer," of Mr. Crookes. Mr. Gladstone's "Rejoinder on Authority in Matters of Opinion" is, of course, interesting for its author's sake; but such discussions are not in his line. All of these are in the *Nineteenth Century*. In the *Contemporary* Mr. Gladstone deals with a political question in which he is more at home, viz., "Piracy in Borneo," and gives strong justification for the language he has used in regard to the operations of 1849.

In the *Fortnightly* Mr. Goldwin Smith's article on the "Defeat of the Liberal Party" is not very encouraging for the present, but it lays down the only grounds of hope for the future; and Mr. Chamberlain's description of the "New Political Organisation" is a timely contribution towards such a foundation.

Epitome of News.

The Prince and Princess of Wales gave a garden party at Marlborough House, on Thursday, to the Queen. Her Majesty was accompanied by Prince Leopold and Princess Beatrice.

The Prince and Princess of Wales were present on Friday night at a ball given by the Earl and Countess of Wilton at their residence in Grosvenor-square.

The Queen and Court leave for Osborne tomorrow.

The Princess Louise, who was accompanied by the Marquis of Lorne, on Thursday opened the new building which has been erected for the Royal Normal College and Academy of Music for the Blind at Upper Norwood. Among the company present were the Duke of Westminster, Sir Rutherford Alcock, and the Dean of Westminster. A concert was given by the pupils and teachers. After the singing, Sir Rutherford Alcock, the treasurer, stated that there were between sixty and seventy pupils in the institution, and that the numbers would be increased as soon as the funds admitted, there being a debt at present of about 7,000*l*. Mr. F. J. Campbell and the Duke of Westminster also addressed the meeting, and his grace, in thanking the Princess and the Marquis of Lorne for attending, said that the Queen had expressed her regret that she had not been able to attend and open the new building herself.

Wantage was gaily decorated on Saturday in honour of the visit of the Prince and Princess of Wales for the unveiling of the statue of King Alfred the Great, and the town was filled with holiday-makers. On the arrival of the royal party at the market-place, an address was presented to the Prince and Princess; and, in replying, His Royal Highness said:—"I feel I cannot visit this town, ever memorable as the birthplace of my illustrious, though remote, ancestor, King Alfred the Great, without calling to mind his eminent virtues, his noble deeds, and his devoted patriotism. The fine statue which we inaugurate this day is a splendid gift, and the presentation of it to Wantage

redounds to the credit of the generous donor, our gallant friend, Colonel Loyd-Lindsay. Let me add that the pleasure I have experienced in unveiling it is enhanced by the knowledge that it has been executed by my cousin, Count Gleichen." The Vicar of Wantage, Canon Butler, then introduced a deputation of school children, who presented the Princess with a splendid bouquet; "God Bless the Prince of Wales" was sung by the children; the Prince and Princess each planted a memorial tree; and the Prince then unveiled the statue. Their Royal Highnesses afterwards went to Lockinge, the seat of Colonel Loyd-Lindsay, where a large company had been invited to a garden party. A correspondent of the *Times* says that the Prince of Wales is a direct descendant of King Alfred, being the thirty-third great-grandson. "Thus the English throne has remained in the possession of the same family for over 1,000 years."

The Prince of Wales is expected at Trouville on the 8th or 10th of August.

There have been reports during the past week of the early retirement of Lord Beaconsfield in consequence of the unsatisfactory state of his health. The Conservative papers state that there is not the smallest foundation for the rumour.

Several Cabinet Councils have been held during the past week, at which all the Ministers, with the exception of Mr. Ward Hunt, have been present. After the meeting of yesterday, Lord Beaconsfield went down to Windsor, and had an audience of the Queen.

Lord Hartington intimated on Thursday that he would take an early opportunity of discussing the conduct of the Government with regard to the legislation of the present session.

The prorogation of Parliament is expected on Friday August 10th.

Madame Goldschmidt, the once famous Jenny Lind, is staying in Bath for the benefit of the waters.

Mr. Froude has asked that his name should be withdrawn as a candidate for the Rectorial chair of Glasgow University. The coming forward of Sir Stafford Northcote in opposition to Mr. Gladstone is, he says, a challenge to the University to express its opinion on the great question of the day, and he would not be instrumental in diminishing by one vote the majority by which he trusted approbation of Mr. Gladstone's conduct would be signified.

On Saturday a new political organisation was formally opened in Bristol at a meeting attended by between fifty and sixty representatives of working men's trade societies. A resolution was passed asserting that the Liberal Associations do not sufficiently represent the working classes, and an advanced programme was then adopted, including Church disestablishment, county household franchise, direct representation of labour, licensing boards, the abolition of the game laws, triennial Parliaments, compulsory cultivation of waste lands, international peace tribunals, extension of the hours of polling, a satisfactory settlement of the reformatory labour question, and returning officers' expenses to be borne by local taxation.

Earl Russell has consented to become a member of the recently organised Mid-Surrey Liberal Association, and Mr. E. C. Baring, of the firm of Baring Brothers, has accepted the office of vice-president of the Kingston branch.

On Saturday evening Messrs. Biggar, Parnell, and O'Connor Power attended a meeting in Liverpool. Mr. Biggar said they, "the Obstructionists," had succeeded without infringing the rules of the House, and they never had stretched those rules beyond what was their right; but if the House of Commons refused to redress the grievances of Ireland, real obstruction might be recommended by the Irish people, and their representatives would be found willing to carry out this programme. Mr. Parnell remarked that they had not done one-tenth part as much as they might have accomplished in the way of obstruction, but they thought it best to let their opponents off easily. They had never obstructed the proper business of the House. Mr. Power said they had been threatened with "muzzling," but so long as the tax-paying class claimed the right of revising taxation, six members would retain the power of obstructing bad measures. On Sunday afternoon Messrs. Parnell, Biggar, and O'Connor Power delivered addresses on Irish Parliamentary policy to an audience of several thousands at the Free-Trade Hall, Manchester. The speeches were all of a very extreme character, and were chiefly occupied with denunciation of the course pursued by Parliament towards Ireland.

On Thursday the propriety of laying down tramways in the City again came before the Court of Common Council, which decided against the proposal by a considerable majority.

A special meeting of the Court of Aldermen was held at Guildhall on Friday to consider the return at the recent election in the Ward of Cheap, when Sir John Bennett secured a majority of one. Sir John Bennett was represented by the Solicitor-General. The allegations in the petition against the return were not gone into, the court being adjourned for this purpose until July 27.

The Hospital Sunday Fund, resulting from the simultaneous offertories gathered in the London churches three weeks since, now amounts to over 25,000*l*.

According to the news received from the north of Ireland, the Orange anniversaries passed off on Friday without any serious disturbance.

It is announced that the Hon. Charles Berkeley,

brother to Lord Fitzhardinge, who unsuccessfully contested West Gloucestershire in the Liberal interest in 1874, will not again come forward; and that Lord Moreton, only son of the Earl of Ducie, the Lord-Lieutenant of the county, will offer himself as the Liberal candidate for the constituency at the first election after he has attained his majority. Lord Moreton is now twenty years of age.

Mr. Bradlaugh and Mrs. Besant attended at the Guildhall Police-court on Saturday, in order to protect themselves in the eyes of the public and the Court of Queen's Bench from the consequences of being wrongly supposed to have broken their engagement to do nothing, either directly or indirectly, to assist the publication of the pamphlet called "Fruits of Philosophy," which they have ascertained is being sold in their name. Sir Thomas Dakin said he thought it was a case for the police to take in hand, and Inspector Pitney undertook to report the matter to the Commissioners.

It is stated that no fewer than twenty-five boys have been drowned in the River Thames while bathing since June 1. The body of a lad was picked up near Lambeth Bridge yesterday morning, and was removed to the new Lambeth Mortuary, to await an inquest.

On Sunday (St. Swithin's), at ten minutes past one, the metropolis was visited with a violent storm of hail, rain, lightning, and thunder. The storm was of short duration and passed to the eastward. Rain fell heavily at intervals during the afternoon.

The Eton and Harrow Cricket Match at Lord's ground on Saturday terminated in a draw, heavy showers of rain stopping the play so often that there was no time to finish the match. In spite of the rain, however, over 5,000 people passed the turnstiles. When the stumps were drawn at half-past six Harrow had completed their second innings for 193, making their total 350, and Eton were 110 runs behind, with nine wickets still to fall.

Dr. James Bryce, a well-known geologist, has met with his death while examining the rocks in the Pass of Inverfargig. He left Edinburgh on Tuesday for a geological excursion in the West Highlands and Isle of Skye. Next morning he proceeded from Inverness to Foyers, and then to the Pass in question, his body, seriously bruised, being afterwards found at the foot of a precipice over which he had fallen. He was seventy-one years of age.

Mrs. Jury, who was sent out to Sydney by the friends of the Claimant, has returned to England, having failed to recognise the lunatic at Paramatta as her brother, Arthur Orton.

The Irish assizes have shown a considerable decrease of general crime, and even of drunkenness, in several counties. The agrarian offences have not been numerous, and the murder of Mr. Young at Castleroa stands out prominently as the worst of them. As yet no clue has been obtained in that case, the large reward of 500*l.* given by the Crown, and above 1,000*l.* contributed in the district, having failed to elicit any information.

The supposed Colorado beetle found in Dublin has turned out to be a beetle of quite another species.

Lord Chief Justice Cockburn, on Thursday, called attention to what he termed the "most fearful accumulation" of cases on the motion paper. There was scarcely an order now made at Chambers which was not appealed against.

Two sentences of death were passed on Saturday—one at the Stafford assizes, and the other at Leicester. In each case the condemned prisoner had murdered his wife.

The Senate of the University of London have by a considerable majority decided in favour of admitting women to degrees in the other faculties, as well as in the faculty of medicine.

At Wimbledon yesterday, the Queen's Prize was won by Private Jamieson, of the 15th Lancashire Corps (Liverpool), with an aggregate at the three ranges of 70 points, a score inferior by four points to that of 1876, which, however, was made in very favourable weather.

A complimentary dinner was given to Sir John Bennett at the City Terminus Hotel last evening to celebrate his election as alderman for the Ward of Cheap. About 250 gentlemen were present. Mr. Goschen, M.P., presided, and among the other speakers were Mr. Kirkman Hodgson, M.P., Mr. Watkin Williams, M.P., and Mr. A. M. Sullivan, M.P. The *Daily News* remarks:—"If Sir John Bennett is worthy to sit down with the gentlemen of whom he was the guest yesterday, he cannot be unworthy in point of character to sit in the Court of Aldermen. The fact that he has been Sheriff of London, deputy for his ward, and a member of the School Board, returned to that body at the head of the poll; that in various ways the confidence of his fellow-citizens has been shown in him; and that he has been deemed deserving of knightly honours from the Crown, make the hesitation of the Court of Aldermen to receive him among them a matter hard of comprehension."

The Court of Cassation has again confirmed the previous sentence against M. Bonnet Duverdiere, without even hearing the witnesses for the appeal.

A statue of Shakespeare, ten feet high, and modelled by Herr von Müller, has just been cast at Munich for erection in a park at St. Louis, United States.

There is said to be a growing feeling throughout Abyssinia in favour of Alamayou, Theodore's son.

King John is considered to be too much under the influence of the priests. He expressed his willingness to resign in favour of Alamayou, and hoped the British Government would support the Prince. Colonel Gordon has arrived at Darfur with a large force.

The Government of the colony of Victoria having published a scale of rewards for the capture of sharks, shark fishing has become a favourite occupation amongst the fishermen and boatmen of Hobson's Bay. In one week in May over 3,500 sharks were captured by the fishermen of Sandridge, some of whom earned from £3 to £4 per day. Recently an immense shark, measuring between 15ft. and 16ft. in length, was caught in the bay.

Last week Bombay lost a notable citizen by the death of Sir Jamsetjee Jeejeebhoy, head of the Parsee community, a man as distinguished for his liberality and public spirit as was his father, the first native Indian honoured with the title of baronet. All the banks in Bombay were closed for a day as a mark of respect to his memory.

The hearing of the Antonelli will case was resumed at Rome on Wednesday afternoon. Counsel for the Antonelli family insisted that, inasmuch as Countess Lambertini had a regular civil position as the daughter of Antonietta and Angelo Marconi, she could not seek for other parents. Counsel for Countess Lambertini urged her full right to do so, on the grounds that in cases of supposititious birth or substitution of the child the law permits the production of evidence to show who the real parents are. The Antonelli brothers have made a formal demand of Countess Lambertini as to whether she intends producing in evidence some letters written by Antonietta Marconi to the Archpriest Venditti, in which case they will raise a plea of forgery. It is supposed that this is to gain time, as the merits of the case cannot be discussed until the question of forgery is decided. The case was adjourned. The brothers Antonelli, through the mediation of Cardinal Simeoni, have sought an interview with the Pope, but His Holiness refused to see them. One of the brothers called the next day and entreated admittance to the Holy Father's presence, but was peremptorily ordered never to show himself at the Vatican again.

Miscellaneous.

REVISION OF THE AUTHORIZED VERSION.—The company appointed for the revision of the Authorized Version of the Old Testament concluded their forty-fifth session on Friday afternoon at the Chapter Library, Westminster. The following members were present:—The Bishop of Bath and Wells, Mr. Benaly, Professor Birrell, Mr. Cheyne, Dr. A. B. Davidson, Dr. Douglas, Mr. Driver, Mr. Elliott, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Mr. Lumby, Canon Perowne, Mr. Sayce, Professor Robertson Smith, Professor Wright, and Dr. Aldis Wright (secretary). Communications were received from the Bishop of Llandaff, Dr. Lindsay Alexander, Dr. Chance, Dr. Field, and Mr. Geden, who were unable to attend. The company completed the first revision of Hosea, and proceeded with the revision of Joel as far as i. 7. They sat for ten days, the usual period of a session. The revisers of the authorized version of the New Testament concluded on Friday their seventy-second session, and carried on their second revision to the close of the 23rd chapter of the Acts of the Apostles. There were present during the session the Bishop of Gloucester and Bristol (who presided), the Deans of Westminster, Rochester, Lincoln, and Lichfield, the Master of the Temple, Professors Brown, Edwin Palmer, Moulton, and Newth, Dr. Vance Smith, and r'ebendaries Humphry and Scrivener. The next session will be held in the early part of October.

A RACE WITH AN EXPRESS TRAIN.—An exciting race took place on Friday from Dover to London between the continental mail express train and a carrier-pigeon conveying a document of an urgent nature for the French police. The rails, carriages, and engines, of the express train were, as might be expected, of the best possible construction for power and speed. The pigeon, which was bred by Messrs. Hartley and Sons, of Woolwich, and "homed" when a few weeks old to a building in Cannon-street, was also of the best breed of homing pigeons known as "Belgian voyageurs." The bird was tossed through the railway-carriage window by a French official as the train moved from the Admiralty Pier, the wind being west, and the atmosphere hazy, but with the sun shining for upwards of a minute, the carrier pigeon circled round to an altitude of about half-a-mile, and then sailed away towards London. By this time the train, which carried the European mails, and was timed not to stop between Dover and Cannon-street, had got up to full speed, and was tearing away at the rate of sixty miles an hour towards London. The odds at starting seemed against the bird, and the railway officials, proud and confident in the strength of their iron horse, predicted the little aerial messenger would fail; but the race was not to the strong. The carrier-pigeon, as soon as it ascertained its bearings, took the nearest route in a direction midway between Maidstone and Sittingbourne, the distance "as the crow flies" between Dover and London being seventy-six miles, and by rail seventy-six miles and a-half. As the Continental mail express came puffing into Cannon-street Station, the pigeon had been home twenty minutes, having beaten the train by a time allowance representing eighteen miles.

THE LATE MR. MARSHMAN.—We regret deeply to notice the death of Mr. J. C. Marshman, of Redcliffe-square, almost the only Anglo-Indian not in the service of the State who ever made himself a visible figure in the peninsula, and certainly the only one who ever received his whole education in India. A man with a splendid constitution, untiring energy, and vehement will, Mr. Marshman made himself from 1812 the working pivot of the great mission establishment founded by his father, and Dr. Carey, and Mr. Ward, and though always a layman, worked for twenty years as a sort of secular and unpaid bishop. He carried his qualities afterwards into secular life, founded the only weekly political paper in India—which he made a great authority—set up the first paper-mill, rebuilt and re-endowed a great college at his own expense—he gave away at least £40,000 out of a merely professional income—compiled the first "Code of Civil Law," a huge book, big as several Bibles, and then translated it with his own hand for the people, saying "that no man should lose property for his ease," and for a quarter of a century without a break worked fifteen hours a day, working, too, at full speed. The Court of Directors thanked him in a public letter for his educational services, and he obtained the Star of India; but at home he was comparatively unrecognised, though his "History of India" was a success. He probably knew more of British India, its history and its circumstances, than any man who ever lived, and never passed a day of his life without adding to his information. Nature made him for a successful barrister, and there has been scarcely a reform in India during the half-century to which he did not lend most effective aid. He believed in "hammering," he said, and he hammered away sometimes till he tired his readers; but he never in his long life lost a cause, and he took up many which, to all eyes but his own, seemed desperate. Only twenty-five years ago it was impossible to open an Indian paper in any Presidency without reading abuse or praise of John Marshman.—*Spectator*.

THE SAMOA, OR NAVIGATOR'S ISLANDS, which it appears are likely to come, at all events temporarily, under the protection of the British Government, are a group of eight islands lying to the north-east of the Friendly Islands, between 13 deg. and 14 deg. south latitude and 168 deg. and 173 deg. west longitude. The area of the whole group is about 2,650 square miles, and the collective population was estimated by the American missionaries in 1849 at 37,000—a number, however, which was then considered to be diminishing gradually, though slowly. All the islands are of volcanic origin, and on many of them are remains of extinct craters. They are generally surrounded by coral reefs, within which are the harbours. The climate is variable and there is much bad weather, especially during the winter months, when long and heavy rains, accompanied at times by high winds, are frequent. Generally the air is moist, and consequently the vegetation is luxuriant. The soil is fertile and seems fit for every tropical production. There are no fewer than twenty varieties of bread-fruit trees on the islands, and bananas, tobacco, sugarcane, coffee, tacco (from which arrowroot is made), taro, &c., grow readily. The only staple at present is cocoanut oil, and of this even not a tenth part of the quantity which might be made from the existing groves is exported. There are not any native quadrupeds; but pigs, cattle, and horses have been introduced and have rapidly increased. Poultry also is plentiful. The Samoans themselves are of a kindly disposition and hospitable to strangers; but they are indolent and deceitful. Perhaps about half of the inhabitants are nominally Christians. Their language is smooth and soft, and is the only one of the Polynesian dialects in which the sound of *s* is found. The principal islands of the group are—Savaii, the largest and westernmost, and which was pronounced by Captain Sir Everard Home, who visited it in 1844, to be the finest and most valuable island he had ever seen; Upolu, the most thickly populated of the group; Tutuila, and Manua.—*Pall Mall Gazette*.

THE REFUGEES FROM BOSNIA AND THE HERZEGOVINA.—A meeting on behalf of the refugees from Bosnia and the Herzegovina now in Austrian territory was held on Monday at Willis's Rooms, under the presidency of Lord Shaftesbury. Among those on the platform were Mr. Gladstone, Lord Lawrence, the Marquis of Bath, Sir R. Phillimore, Mr. J. G. Hubbard, M.P., Mr. W. E. Forster, M.P., Mr. W. H. Gladstone, M.P., Mr. Shaw Lefevre, M.P., Mr. Fawcett, M.P., Mr. Richard, M.P., Mr. Mundella, M.P., Mr. Probyn, Mr. Arthur Arnold, and Mr. A. Johnston. Letters were read from the Duke of Westminster, enclosing a subscription of 50*l.*; and from Canon Liddon, enclosing a contribution of ten guineas. The resolutions adopted expressed sympathy with the refugees, and declared that the efforts of Miss Irby and Miss Johnston in relief of the sufferers were worthy of the admiration and gratitude of Englishmen. Lord Shaftesbury said that happily the meeting did not need to discuss political questions. They sympathised with the poor and oppressed Turkish peasantry, but when it came to the consideration of the Governments it was a totally different matter. "It is," his lordship said, "but a choice of two evils as between Turkey and Russia. Let us thank God that we are not compelled to live under one or the other of those detestable forms of administration." Mr. Shaw Lefevre, who made a statement respecting the work of Miss Irby and Miss Johnston, said that the most careful estimate of the number of refugees

in Montenegro and Servia was 250,000, and that the Austrian Government had in all distributed half a million of money among those who had taken refuge in Austrian territory. Mr. Gladstone, in making an appeal for increased aid to the refugees, said that they had been told that £15,000 at present represents the sum total of English bounty, while the Government of Austria, which had not been renowned in former times for any romantic generosity, had spent half-a-million of money. He believed that to be a great under-statement, for he believed undoubtedly that what Austria had given in sheer hard cash for the relief of these people was over one million; and while he admitted that they had the responsibility of neighbours, he could not see that their responsibility was greater than ours. He should be the last man to recommend that the Government of this country should substitute the easy machinery of a public grant for the free flow of private and general benevolence; still, it was the case that we, as a nation, had had as much to do with the causes of the deplorable state of things in the Turkish provinces as Austria. The meeting was also addressed by Mr. Forster, Sir R. Phillimore, Mr. Hubbard, Mr. Mundella, Mr. Forsyth, the Marquis of Bath, and Dr. Ziemann, the distributor of the Manchester Relief Fund. Subscriptions were announced to the amount of about 900l.

THE TELEPHONE.—An exhibition of the powers of the telephone was given on Thursday at the Queen's Theatre, London, in the presence of a large company of musical men, scientists, &c. The invention is claimed by Mr. Varley, who patented it in 1870, and it was stated that the American pretensions were but feeble imitations. Wires were laid between the Queen's Theatre and Canterbury Hall and back again, a distance of four miles. The instrument, however, was not played at the distant station, as it is intended on future performances it shall be, but in the basement room under the stage, in order that it might be seen and examined by the visitors. The practical illustrations commenced by the production, in perfectly audible tones, of the familiar air of "Where and O where, is my Highland laddie gone?" The sounds reproduced were certainly not of the sweetest kind, but the interesting and important fact was that they were there. They were a little grouty and nasal, but they were hailed with loud cheers. Next came "The Last Rose of Summer," the sounds, which somewhat resembled those of an oboe, being an improvement on the preceding ones. "Home, sweet Home" proved still more successful, coming out with more volume and regularity than either of the other tunes, and the air of "Clifford" also came out well. Most of the visitors afterwards inspected the apparatus in the cellar below, and examined it with great interest, paying special attention to the mode in which the vibrations were collected before being transmitted through the electric wire. The inventor of the Telephone appears confident that he will be enabled to collect the vibrations caused by a speaker or singer and convey the speech or song a considerable distance. The *modus operandi* (says the *Echo*) is well understood in scientific circles. A number of tuning-forks tuned to the notes of the scale are caused to vibrate when the keys to which they are connected are touched, and the vibrations thus generated are transmitted as electric pulsations through any desired length of wire, and are delivered at the receiving end of the line with exactly the same rapidity, and consequently reproduced notes of the same musical pitch. It is, however, in the receiving instrument that Mr. Varley eclipses the efforts of his rivals, for keeping to his original device, he has succeeded in reproducing the electric pulsations as sound-waves of sufficient intensity to be heard in any part of a theatre. He employs a modification of the well-known "condenser," composed of sundry sheets of tinfoil separated from one another by sheets of insulating material—in this case paper soaked in paraffin or shellac. This condenser is so placed in a resonating chamber that the vibrations produced in it by the electric pulsations are imparted to the enclosed air and thence to a vibrating membrane, or drum, which renders them appreciable as musical sounds. So far this invention does not rival Professor Graham Bell's, but it is stated that Mr. Varley is adapting his telephone to the transmission, or rather reproduction, of articulate speech, and consequently will then be enabled to transmit the tones of a singer and reproduce them in a distant place.

Cleanings.

A punster was once thrust into a closet with the threat that he would not be released until he made a pun. Almost instantaneously he exclaimed, "O-pun the door."

A little boy having broken his rocking-horse the day it was bought, his mother rebuked him. He silenced her by inquiring, "What's the good of a horse till it's broke?"

An old lady sleeping during Divine service in a church in Liverpool, let fall her Bible, with clasps to it; and the noise partly waking her, she exclaimed aloud, "What, you've broke another jug, you slut, have you?"

The Manchester Aquarium is to be closed and the company wound up. This has been resolved upon at a meeting of the shareholders. Want of appreciation on the part of the public is the reason assigned for this collapse.

Two ragged little urchins were standing in the gutter looking at a lady who had just fallen down on the pavement. "It isn't so much that I like oranges," observed one of them, "but what a lot of people you can bring down with the peel."

It is stated that the Metropolitan Board of Works have approved of the architectural plans of the great hotel which is to be built on Northumberland-avenue. The estimated cost of the hotel is 150,000l.

"My articles do not receive a very warm reception of late," wrote a lady to the conductor of a monthly magazine. "Our fair correspondent is mistaken," replied the editor; "they meet with the warmest reception possible. We burn them all."

HOW TO IMPORT A PLAGUE.—One of the London journals which facilitate the exchange of articles amongst their readers contains a notice from a person at Fareham that he recently received, through the post, a pill-box full of the Colorado beetles, from a friend in Canada.

A NECESSARY DRAWBACK.—A friend of mine was in Russia last year, and having some trouble about washing apparatus explained to his landlord, and told him that Englishmen were in the habit of taking a bath every day. "A bath!" said the astonished native. "A bath every day!" ejaculated the Muscovite; "why, you must wet your back!"—*Vanity Fair*.

PLENTY OF RESOLUTIONS.—We understand that the Royal Copyright Commission is not likely to make its report until next year. Meanwhile the commissioners are endeavouring to find a basis for their report by formulating a series of resolutions. These resolutions, we are informed, are now about seventy in number. It is probable that they will reach 100.—*Athenæum*.

THE VALUE OF A COMMA.—The bankruptcy list of the previous night's *London Gazette* which was given in a certain well-known newspaper should have commenced with "Henry Earl, of Buckingham Palace-road, Middlesex, lime and cement merchant." But it was printed, "Henry, Earl of Buckingham, Palace-road, Middlesex, lime and cement merchant!" A fine painted window has just been placed in Clifton Parish Church, "in loving remembrance of —, taken hence Dec. 23, 1874, by his widow and his mother."

INCREASED DURATION OF HUMAN LIFE.—The following extract is from a recently published periodical:—"Much is said about the degeneracy of our age. It is thought that we have lost the vigour and strength of our forefathers, and are growing weak and sickly. But statistics, carefully gathered, tell a very different story. The average size of Englishmen is larger than it was three centuries ago, for the armour worn by the knights of that time cannot be put on to-day, save by small men. The average duration of life is also longer. Accurate registers have been kept in Geneva since 1560. The average of life was then only twenty-two years and six months; it is now over forty years, or nearly double. In France, four hundred years ago, the annual mortality in Paris was one in sixteen; now it is one in thirty-two, which shows about the same ratio as in Geneva. In England, two centuries ago, the annual mortality was one in thirty-three—now it is one in forty-two. It is pleasant to know that the world is improving, and that the vigour and health of our race are gaining steadily, instead of declining." In support of the writer's views I may quote a remarkable couplet from "The Prieke of Conscience," an old English poem composed about A.D. 1340:—

Fone men may now forty yere pas,
And foner fifty als in somtym was.

It would be quite as reasonable at this day to say instead of forty and fifty, few men now exceed seventy years, and fewer still eighty. But judging from the constantly-increasing duration of man's life thus proved, during the lapse of five centuries, and the rapid progress of science, a time may come when men of a hundred years will be esteemed young, and the man even two centuries old will not be noted as a prodigy.—Mr. D. Parkes in *Local Notes and Queries*.

HOLLOWAY'S OINTMENT AND PILLS.—In all sores, wounds, bad legs, and sprains of any kind, this Ointment is the most efficient application. It at once gives ease by allaying inflammation and moderating the flow of blood to the part. Whenever the malady has been of long standing the Ointment should be assisted by Holloway's purifying Pills, which act upon the stomach and liver, guarding digestion from falling into that disordered state which the pain, restlessness, and fever attending these ailments is apt to produce, and which much retards recovery, and sometimes even makes serious the slightest case. No mother or nurse should be without these noble remedies; they are equally applicable to all ages and constitutions. They purify the blood, regulate its circulation, renew diseased structures, and invigorate the system.

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OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "nursery" its use is invaluable, as it turns in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

ENGLAND VERSUS FRANCE.—For generations Chocolate has been imported in large quantities into this country from France. We are glad to find the tables turned at last, and that Cadbury's, the Makers of the well-known Cocoa Essence, have opened elegant premises at 90, Fauxbourg St. Honoré, Paris.—Their Cocoa Essence being perfectly genuine is a beverage far better suited to warm climates than the thick heavy compounds of Cocoa with sugar and starch generally sold.

Births, Marriages, and Deaths.

MARRIAGES.

TOZER-CARTER.—July 10, at Buckhurst-hill Congregational Church, by the Rev. W. H. Charlesworth, Augustus Hall, second son of Alfred Tozer, Esq., of Ivy Lodge, Woodford, to Ellen, youngest daughter of William Carter, Esq., of Whitehall-road, Woodford.

BONSER-KEEN.—July 11, at Holloway Congregational Chapel, by the Rev. Mark Wilks, Alfred Edward, only son of Edward Bonser, of 6, Pemberton-road, Upper Holloway, to Fanny, eldest daughter of Henry Keen, of Cathcart-hill, Highgate.

MOSSEP-RUTTER.—July 11, at the Congregational Church, Harrogate, by the Rev. F. F. Thomas, Rev. J. C. Mossep, of Ravensthorpe, to Sarah, elder daughter of Thomas Rutter, Esq., The Laurels, Harrogate.

CHADWICK-BUSWELL.—July 12, at the Congregational Chapel, Market Harborough, by the Rev. W. E. Morris, Edwin Mentor Chadwick, of Sidcup, Kent, to Elizabeth Ann, eldest daughter of Mr. William Buswell, Market Harborough.

COATES-TALBOT.—July 12, at Lady Huntingdon's Free Church of England, Leamington, by the Rev. W. Sister-son, William Coates, of Toft Manor, Dunchurch, to Ellen Watson, second daughter of Francis Talbot, Whatton, Notts.

DRYLAND-PALMER.—July 12, at Lewisham Congregational Church, James Dryland, of Bensham Lodge, Croydon, to Sophia Sarah Palmer, also of Croydon.

PEDEN-GOOD.—July 12, at the Presbyterian Church, Highbury New-park, London, by the Rev. John Edmond, D.D., Alexander Peden, of No. 1, Mornington Bank, Edinburgh, to Edith Mary, eldest daughter of Alfred Good, of 91, Highbury-hill, and 7, Poultry, London.

ADAMS-MAY.—July 14, at Esher-street Congregational Church, by the Rev. John Marchant, Mary Eliza, eldest daughter of the late Mr. George May, of the Admiralty, to William Robert, second son of the late William James Adams, Esq., of 58, Fleet-street.

TILLEY-BURROW.—July 14, at the Methodist New Connexion Chapel, Boston-street, Hulme, by the Rev. T. Addyman, William Tilley, of Market Drayton, to Catherine, only daughter of the late Henry Burrow, of Manchester.

DEATHS.

WOODMAN.—July 7, at Paddington, by prussic acid, taken when in a state of temporary insanity, caused by overwork and anxiety, Dr. William Bathurst Woodman, F.R.C.P., aged 41 years. Deeply lamented. He was interred in his own grave at the Highgate Cemetery, 13th inst.

TIPPLE.—July 13, at Upper Norwood, Frank Stacy, second son of Rev. S. A. Tipple, in the 18th year of his age.

YUILLE.—July 15, at Eastwood Vale, near Glasgow, Bethia Brown Smith, wife of William Yuille, and sister of the late William Smith, St. Andrews.

WILKINS.—July 16, at 4, Cheriton-villas, Folkestone, Samuel Jones Wilkins, late of West Brixton, in the 73rd year of his age. Friends and old pupils will kindly accept this intimation.

EPPE'S CACAOINE (Quintessence of Cacao).—Cacaoine possesses the essential principle of cacao, theobromine, unclogged by excess of nutritives and over-richness, as found in the natural cacao nibs, and in chocolates and prepared cocoas generally. The cacao flavour here becomes almond-like and intensified, and being unsweetened it affords when made an exhilarating warm drink, extremely fluid and refreshing, and clean to the palate. Sold only in packets and tins, labelled "James Eppe & Co., Homoeopathic Chemists, London."

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Advertisements.

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Edinburgh arr.	4 30	8 50	6 0	7 45	7 45		
Perth " "	9 20	11 35	8 40	11 51	11 51		
Aberdeen " "	3 20	3 20	12 40	4 1	4 5		
INVERNESS " "		8 55	2 45	6 25	6 25		

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